

# Bhagavad Gita - Chapter Two

## Contents of the Gītā Summarized

### Sāṅkhya Yoga

## Section-I – More Doubts (1-10)

|| 2.1 ||

sañjaya uvāca  
taṁ tathā kṛpayāviṣṭam  
aśru-pūrṇākulekṣaṇam  
viśīdantam idaṁ vākyaṁ  
uvāca madhusūdanaḥ

Sañjaya said: Madhusūdana (**madhusūdanaḥ**) spoke these words to Arjuna (**taṁ tathā idaṁ vākyaṁ uvāca**), whose eyes were filled with tears (**aśru-pūrṇa ākula īkṣaṇam**), and who was overcome with compassion (**kṛpayāviṣṭam viśīdantam**).

## Points from Commentaries and Purports

- Seeing that Dhṛtarāṣṭra was joyful on hearing that Arjuna was renouncing the kingdom, and was hopeful of not losing the kingdom for his sons, Sañjaya then spoke. (Baladeva)

## Contents of the Chapter

- In the second chapter, the Lord explains knowledge of the soul, the method of realizing ātmā, niṣkāma karma, and the characteristics of the sthita prajña. (Baladeva)
- This chapter instructs us in self-realization by an analytical study of the material body and the spirit soul, as explained by the supreme authority, Lord Śrī Kṛṣṇa.
- This realization is possible when one works without attachment to fruitive results and is situated in the fixed conception of the real self. (Srila Prabhupada)

# Points from Commentaries and Purports

## Madhusudana

- Madhusūdana here indicates that Kṛṣṇa, because of being possessed of sweetness (madhu), would destroy (sūdana) the lamentation of Arjuna. (Baladeva)
- Lord Kṛṣṇa killed the demon Madhu, and now Arjuna wanted Kṛṣṇa to kill the demon of misunderstanding that had overtaken him in the discharge of his duty. (Srila Prabhupada)

## Kṛpayā āviṣṭam – Misplaced Compassion

- No one knows where compassion should be applied. Compassion for the dress of a drowning man is senseless.
- One who does not know this and laments for the outward dress is called a śūdra, or one who laments unnecessarily.
- Arjuna was a kṣatriya, and this conduct was not expected from him.

## Section-I – More Doubts (1-10)

|| 2.2 ||

śrī-bhagavān uvāca  
kutas tvā kaśmalam idaṁ  
viṣame samupasthitam  
anārya-juṣṭam asvargyam  
akīrti-karam arjuna

The Lord said: How has this bewilderment (**kutah idaṁ kaśmalam**) come upon you (**tvāṁ viṣame samupasthitam**), which is contrary to liberation (**anārya-juṣṭam**), prohibits svarga in the next life (**asvargyam**), and brings infamy in this life (**akīrti-karam**)?

# Points from Commentaries and Purports

## Baladeva

- The word “contamination” (kaśmālam) is used with a derogatory sense, since Kṛṣṇa is taking the position of the teacher and criticizing his student.
- For what reason (kutaḥ) has this contamination of turning away from your duties come upon you, the jewel among warriors, at the time of battle (viṣame)?
- The Lord explains that this renunciation of fighting does not lead to liberation, svarga or fame.
- It is not practiced (juṣṭam) by those aspiring for liberation (ārya), because those who are ārya practice their designated duties for purification of the heart.
- It is also contrary to religious practices for obtaining svarga (asvargyam), and it destroys fame (akirti karam).

# Points from Commentaries and Purports

## Bhagavan (Srila Prabhupada)

- vadanti tat tattva-vidas..... These three divine aspects can be explained by the example of the sun, which also has three different aspects, namely the sunshine, the sun's surface and the sun planet itself.
- Ordinary students who are satisfied by simply understanding the sunshine—its universal pervasiveness and the glaring effulgence of its impersonal nature—may be compared to those who can realize only the Brahman feature of the Absolute Truth.
- The student who has advanced still further can know the sun disc, which is compared to knowledge of the Paramātmā feature of the Absolute Truth.
- And the student who can enter into the heart of the sun planet is compared to those who realize the personal features of the Supreme Absolute Truth.

# Points from Commentaries and Purports

## Bhagavan (Baladeva)

aiśvaryasya samagrasya vīryaysa yaśasaḥ śriyaḥ  
jñāna-vairāgyayos cāpi ṣaṅṅām bhaga itīṅganā

Bhaga of six parts is defined as: complete control, complete influence, complete excellent qualities of body, mind and words, complete beauty or wealth, complete knowledge and complete detachment from worldly affairs.

Viṣṇu Purāṇa 6.74

## Bhagavan (Srila Prabhupada)

- ete cāmśa-kalāḥ puṁsaḥ..... Therefore, Kṛṣṇa is the original Supreme Personality of Godhead, the Absolute Truth, the source of both the Supersoul and the impersonal Brahman.
- In the presence of the Supreme Personality of Godhead, Arjuna's lamentation for his kinsmen is certainly unbecoming, and therefore Kṛṣṇa expressed His surprise with the word kutaḥ, "wherefrom."



## Section-I – More Doubts (1-10)

॥ 2.3 ॥

klaibyaṁ mā sma gamaḥ pārtha  
naitat tvayy upapadyate  
kṣudraṁ hr̥daya-daurbalyaṁ  
tyaktvottiṣṭha parantapa

Do not become a coward (**klaibyaṁ mā sma gamaḥ**). This is not suitable to you (**na etat tvayy upapadyate**), O son of Pṛthā (**pārtha**). Give up this temporary weakness of mind (**kṣudraṁ hr̥daya-daurbalyaṁ tyaktvā**) and prepare for war (**uttiṣṭha**), O afflicter of enemies (**parantapa**)!

## Points from Commentaries and Purports

- “Do not become cowardly (klaibyam); do not become impotent.
- O Pārtha, though you are the son of Pṛthā, you have acted like this!
- Do not yield to this. This may occur among other inferior kṣatriyas, but in you, My friend, it is not proper at all!”
- “Do not worry about my lack of bravery. Do not think I am a coward.
- One must consider the precepts of dharma in regards to Bhīṣma, Droṇa and other elders, and also consider the aspect of compassion in regard to the sons of Dhṛtarāṣṭra, who, being weaker than I, being afflicted by my weapons, are about to die.”

## Points from Commentaries and Purports

- “This is not discretion from principles of dharma nor is it mercy.
- It is bewilderment and lamentation, which are indications of a weak mind (kṣudram hṛdaya-daurbalyam).
- Therefore give up this weakness of mind and rise up.
- O conqueror of enemies (parantapa), you, who afflict enemies, fight!”

## Section-I – More Doubts (1-10)

॥ 2.4 ॥

arjuna uvāca  
katham bhīṣmam aham saṅkhye  
dronam ca madhusūdana  
iṣubhiḥ pratiyotsyāmi  
pūjārhāv ari-sūdana

Arjuna said: O Madhusūdana (**madhusūdana**), killer of enemies (**ari-sūdana**), how will I fight with arrows (**katham aham iṣubhiḥ pratiyotsyāmi**) in the battle (**saṅkhye**) against Bhīṣma and Droṇa (**bhīṣmam droṇam ca**), who are worthy of worship (**pūjā arhāv**)?

## Points from Commentaries and Purports

- “According to scriptures of dharma, not respecting those worthy of worship is a cause of bondage: pratibadhnāti hi śreyaḥ pūjya-pūjā-vyatikramah.
- Therefore I withdraw from fighting. How can I kill them?”
- “But those two elders are fighting against you. Why are you not able to fight against them?”
- “No, I cannot do so, for they are worthy of worship (pūjārḥau): I should offer flowers to their feet in devotion rather than sharp arrows in anger.
- O friend Kṛṣṇa! Even You injure only the enemies in battle, and not Your own guru Sāndīpani Muni or your friends the Yadus, O Madhusūdana, killer of Madhu!”

## Points from Commentaries and Purports

- “But I am a descendent of Madhu, [Note: Madhu was the father of Vṛṣṇi, whose later descendents included Vasudeva and Devakī. The demon Madhu along with his brother Kaitabha appeared after Brahmā appeared from the lotus of Viṣṇu’s navel, and stole the Vedas from him. Viṣṇu consequently killed them.] in the ancient lineage of the Yadu dynasty.
- Therefore I am called Mādhava. How could I have killed Madhu?”
- “No, I do not mean that Madhu. I am speaking about the demon named Madhu who was Your enemy (ari-sūdana).” (SVCT)
- There is the fault of repetition in addressing Kṛṣṇa twice (punar ukti), using the words Madhusūdana and Arisūdana.
- This is because of Arjuna, being afflicted with grief, is unaware of the connection between previous and later statements. (Baladeva)

## Section-I – More Doubts (1-10)

|| 2.5 ||

**gurūn ahatvā hi mahānubhāvān  
śreyo bhoktuṁ bhaikṣyam apīha loke  
hatvārtha-kāmāms tu gurūn ihaiva  
bhuñjīya bhogān rudhira-pradigdhān**

It is better to eat by begging (**bhaikṣyam bhoktuṁ api śreyah**) in this life (**iha loke**), not killing such great elders (**mahānubhāvān gurūn ahatvā**). Having killed elders (**gurūn hatvā**) who were even desiring wealth (**artha-kāmāms tu**), I will enjoy objects (**iha bhuñjīya bhogān**) contaminated with their blood (**rudhira-pradigdhān**).

## Points from Commentaries and Purports

- “If you don’t want the kingdom, then how will you live?”
- “Not killing my elders, I will live by begging, though it is condemned for the kṣatriya to do so.
- It is better to eat the food got from begging. Though it will bring infamy in this life, it will not be inauspicious for future lives.
- One should not say that these gurus, being obedient to Duryodhana, should be rejected because they have become proud, and do not know right from wrong, by citing the scriptures:

guror apy avaliptasya kāryākāryam ajānataḥ  
utpathapratipannasya parityāgo vidhīyate

One should reject the guru who is proud, does not know proper behavior, who becomes engaged in sinful life. Mahābhārata



## Points from Commentaries and Purports

- They, on the contrary, are great souls (mahānubhāvān). What fault is there in Bhīṣma and others who have control over time [Note: Bhīṣma could die when he chose, and made a vow to remain unmarried for life.] and lust?”
- “But Bhīṣma said to Yudhiṣṭhira: Man is a servant of wealth. Wealth is not a servant of anyone. O king, I have been bound by wealth to the Kauravas. Mahābhārata
- Therefore, has not their great character been destroyed by such desire for wealth?”
- That is true, but if I kill them, I will be unhappy.
- Even in killing those Kurus who are greedy for wealth (arthakāmān), if I should enjoy the wealth, it will be contaminated with their blood.

## Section-I – More Doubts (1-10)

### Arjuna's Fifth Reason to not Fight – Indecision (6)

॥ 2.6 ॥

na caitad vidmaḥ kataran no garīyo  
yad vā jayema yadi vā no jayeyuḥ  
yān eva hatvā na jijīviṣāmas  
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ

Nor do we know (**na ca etad vidmaḥ**) which is better (**katarat nah garīyah**) —conquering them (**yad vā jayema**) or being conquered by them (**yadi vā nah jayeyuḥ**). If we killed the sons of Dhṛtarāṣṭra (**yān eva hatvā**), we should not care to live (**na jijīviṣāmah**). Yet they are now standing before us on the battlefield (**te dhārtarāṣṭrāḥ pramukhe avasthitāḥ**).

# Points from Commentaries and Purports

## Baladeva

- “Even though you know that eating by begging is censured for the kṣatriya, and that your own duty is to fight, you criticize fighting.”
- “No, I do not know which is better for me—fighting or begging.
- I do not know if it is better to give up violence and live by begging, or if it is better to fight according to my duty.
- And I do not know whether I will be victorious over Dhṛtarāṣṭra’s sons or they will be victorious over me in the battle once it has started.”
- “But there will certainly be victory for you, situated firmly in dharma and having great prowess in fighting.”

# Points from Commentaries and Purports

## Baladeva

- “I will not desire to live, having killed all of them.
- Though we will be victorious, we will certainly be defeated in terms of the results (with no desire to live or enjoy the result of victory).
- Thus, the superiority of fighting over begging has not been established.”
- Thus, such a verse as this shows Arjuna’s qualification for jñāna, which is well known in the śruti:

Baladeva

**tasmād evaṁ vic chānta-dānta uparatas titikṣuḥ śraddhānvito  
bhūtvātmany evātmānaṁ paśyet**

One who thus has knowledge (**tasmād evaṁ vit**), who has control of the mind and senses (**śānta-dānta**), who is indifferent to the world (**uparatah**), and who is tolerant (**titikṣuḥ**) and filled with faith (**śraddhānvitah bhūtvā**), should see the supreme self in the self alone (**ātmany eva ātmānaṁ paśyet**). Bṛhad Āraṇyaka Upaniṣad

- In verse 32 of the first chapter he shows control of senses and mind (śama and dama) by saying “What is the use of kingdom, enjoyment and living?”

# Points from Commentaries and Purports

## Baladeva

- He shows indifference (uparati) to the enjoyment of this life and the next life in verse 35 of the first chapter with the statement “I do not desire to kill them even if I have sovereignty over the three worlds.”
- When he says in this verse that it is better to live by begging, he shows his tolerance of dualities of nature (titikṣa).
- His deep faith in the words of the guru (śraddhā) will be shown in the next verse.
- One does not have qualification for receiving knowledge if one is devoid of these traits, just as lame person is not qualified for actions.

# Points from Commentaries and Purports

## Srila Prabhupada

- All these considerations by Arjuna definitely proved that not only was he a great devotee of the Lord but he was also highly enlightened and had complete control over his mind and senses.
- His desire to live by begging, although he was born in the royal household, is another sign of detachment.
- He was truly virtuous, as these qualities, combined with his faith in the words of instruction of Śrī Kṛṣṇa (his spiritual master), indicate.
- It is concluded that Arjuna was quite fit for liberation.

## Points from Commentaries and Purports

### Srila Prabhupada

- Unless the senses are controlled, there is no chance of elevation to the platform of knowledge, and without knowledge and devotion there is no chance of liberation.
- Arjuna was competent in all these attributes, over and above his enormous attributes in his material relationships.



## Section-I – More Doubts (1-10)

|| 2.7 ||

kārpaṇya-doṣopahata-svabhāvaḥ  
pṛcchāmi tvāṁ dharma-sammūḍha-cetāḥ  
yac chreyaḥ syān niścitaṁ brūhi tan me  
śiṣyas te 'haṁ śādhi mām tvāṁ prapannam

My nature of fighting has been overcome (**upahata-svabhāvaḥ**) by lack of understanding brahman (**kārpaṇya-doṣah**). My mind is bewildered about dharma (**dharma-sammūḍha-cetāḥ**). I therefore ask you (**tvāṁ pṛcchāmi**) what is best for me (**yad śreyaḥ syāt**). Please tell me with certainty (**tad me niścitaṁ brūhi**). I am your student (**te śiṣyah ahaṁ**). Please instruct me (**śādhi mām**), who have surrendered to you (**tvāṁ prapannam**).

# Points from Commentaries and Purports

## SVCT

- “Indeed, while speaking the meaning of scripture to bring out a conclusion, though you are a kṣatriya, you have decided to become a beggar! What is the use of My speaking?”
- “Giving up my natural courage as kṣatriya is my weakness (kārpaṇyam). My intelligence has become bewildered in trying to understand the implementation of dharma, as the path of dharma is very subtle: dharmasya sūkṣmā gatiḥ. (Mahābhārata) Therefore it is better that You decide and tell me.”
- “But if you defeat My words by posing yourself as learned, how can I speak?”
- “I am Your student, and will no longer uselessly oppose You.”

## Points from Commentaries and Purports

### Baladeva

- This verse illustrates the principle of acceptance and service to guru, as proven by the śruti statements: *tad vijñānārtham sa gurum....., ācāryavān puruṣo veda..... etc.*
- The word *karpaṇya* indicates a person with no knowledge of brahman, as seen from the śruti statement:

*yo vā etad akṣaram gārgy aviditvā asmāl lokāt praiti sa kṛpaṇa*

O Gargi, he who leaves this world without knowing the Brahman is called *kṛpaṇa*. (Bṛhad Āranyaka Upaniṣad 3.8.10)

# Points from Commentaries and Purports

## Srila Prabhupada

- By nature's own way the complete system of material activities is a source of perplexity for everyone.
- In every step there is perplexity, and therefore it behooves one to approach a bona fide spiritual master who can give one proper guidance for executing the purpose of life.
- All Vedic literatures advise us to approach a bona fide spiritual master to get free from the perplexities of life, which happen without our desire.
- They are like a forest fire that somehow blazes without being set by anyone.

## Points from Commentaries and Purports

Srila Prabhupada

Similarly, the world situation is such that perplexities of life automatically appear, without our wanting such confusion.

No one wants fire, and yet it takes place, and we become perplexed.

The Vedic wisdom therefore advises that in order to solve the perplexities of life and to understand the science of the solution, one must approach a spiritual master who is in the disciplic succession.

A person with a bona fide spiritual master is supposed to know everything.

One should not, therefore, remain in material perplexities but should approach a spiritual master.

This is the purport of this verse.

## Section-I – More Doubts (1-10)

|| 2.8 ||

na hi prapaśyāmi mamāpanudyād  
yac chokam ucchoṣaṇam indriyāṇām  
avāpya bhūmāv asapatnam ṛddham  
rājyaṁ surāṇām api cādhipatyam

I do not see (**na hi prapaśyāmi**) who can remove this sorrow (**yad mama śokam āpanudyād**) which is drying up my senses (**ucchoṣaṇam indriyāṇām**), even if I attain (**avāpya**) an unrivalled prosperous kingdom (**asapatnam ṛddham rājyaṁ**) on earth (**bhūmāu**) and even sovereignty over devas (**surāṇām api adhipatyam**).

## Points from Commentaries and Purports

### SVCT

“But you have a friendly relationship with Me, not one of respect. Therefore how can I make you a student? You should thus surrender to someone like Veda Vyāsa, whom you greatly revere.”

“I do not see even one person at all in all three worlds except You who can remove my sorrow.

I do not know anyone more intelligent than Yourself—even Bṛhaspati. Therefore, to whom else should one who is full of sorrow surrender?

Due to that sorrow (yad) my senses have dried up completely, just as intense summer heat dries up completely a small pond.”

## Points from Commentaries and Purports

### SVCT

“Now you are full of grief, but if you fight, by conquering the enemy you will attain a kingdom. Absorbing yourself in the enjoyment of that kingdom, your grief will disappear.”

“Even if I attain a kingdom over the whole earth, or sovereignty in Svarga, controlling all the devatās, my senses will still be dried up.”



# Points from Commentaries and Purports

## Srila Prabhupada

- Academic knowledge, scholarship, high position, etc., are all useless in solving the problems of life; help can be given only by a spiritual master like Kṛṣṇa.

### Who is a bonafide Spiritual Master?

- **kibā vipra, kibā nyāsī..... ṣaṭ-karma-nipuṇo vipro.....** Only a Vaisnava is a bonafide guru
- The problems of material existence—birth, old age, disease and death—cannot be counteracted by accumulation of wealth and economic development.
- If economic development and material comforts could drive away one's lamentations for family, social, national or international inebrieties, then Arjuna would not have said that even an unrivaled kingdom on earth or supremacy like that of the demigods in the heavenly planets would be unable to drive away his lamentations.

## Points from Commentaries and Purports

### Srila Prabhupada

- He sought, therefore, refuge in Kṛṣṇa consciousness, and that is the right path for peace and harmony.
- Economic development or supremacy over the world can be finished at any moment by the cataclysms of material nature.
- Therefore, if we want to curb lamentation for good, then we have to take shelter of Kṛṣṇa, as Arjuna is seeking to do.
- So Arjuna asked Kṛṣṇa to solve his problem definitely, and that is the way of Kṛṣṇa consciousness.

## Section-I – More Doubts (1-10)

|| 2.9 ||

sañjaya uvāca  
evam uktvā hṛṣīkeśam  
guḍākeśaḥ parantapaḥ  
na yotsya iti govindam  
uktvā tūṣṇīm babhūva ha

Sañjaya said: Having thus spoken to Hṛṣīkeśa (**evam uktvā hṛṣīkeśam**), Guḍākeśa, afflicter of enemies (**guḍākeśaḥ parantapaḥ**), telling Govinda (**govindam uktvā**) “I will not fight,” (**na yotsya iti**) became silent (**tūṣṇīm babhūva ha**).

## Points from Commentaries and Purports

### Baladeva

- Arjuna, the conqueror of sleep, first said to Hṛṣikeśa, the controller of the senses, “I do not see how I will drive away this lamentation through fighting.”
- Arjuna, the afflicter of enemies, then said to Govinda, the knower of all the Vedas, “I will not fight.”
- Sañjaya, by mentioning the name Hṛṣikeśa, controller of the senses, indicates that the Lord will make Arjuna manifest intelligence to engage in the battle.
- By using the word Govinda, the knower of all the Vedas, he suggests that the Lord will make Arjuna accept his dharma to fight.
- In this way Sañjaya extinguished the hope which rose in Dhṛtarāṣṭra’s heart of gaining the kingdom for his own sons.

# Points from Commentaries and Purports

## Srila Prabhupada

- Dhṛtarāṣṭra must have been very glad to understand that Arjuna was not going to fight and was instead leaving the battlefield for the begging profession.
- But Sañjaya disappointed him again in relating that Arjuna was competent to kill his enemies (parantapaḥ).
- Although Arjuna was, for the time being, overwhelmed with false grief due to family affection, he surrendered unto Kṛṣṇa, the supreme spiritual master, as a disciple.
- This indicated that he would soon be free from the false lamentation resulting from family affection and would be enlightened with perfect knowledge of self-realization, or Kṛṣṇa consciousness, and would then surely fight.
- Thus Dhṛtarāṣṭra's joy would be frustrated, since Arjuna would be enlightened by Kṛṣṇa and would fight to the end.

## Section-I – More Doubts (1-10)

|| 2.10 ||

tam uvāca hr̥ṣīkeśaḥ  
prahasann iva bhārata  
senayor ubhayor madhye  
viṣīdantam idaṁ vacaḥ

Hr̥ṣīkeśa (**hr̥ṣīkeśaḥ**), smiling slightly (**prahasann iva**), spoke these words (**idaṁ vacaḥ uvāca**) to the depressed Arjuna (**tam viṣīdantam**), in the midst of the two armies (**senayor ubhayor madhye**).

## Points from Commentaries and Purports

### SVCT

- “You have shown such lack of judgment!”
- Laughing at him as a friend, Kṛṣṇa could put Arjuna in an ocean of embarrassment for his unworthy actions.
- However, because now Arjuna took the position of student, laughing would be improper.
- Thus Kṛṣṇa suppressed that laugh by closing His lips. Instead He slightly smiled (prahasann iva).
- The Lord of the senses (hr̥ṣīkeśa) was previously controlled by the words of Arjuna out of love for him (BG 1.24), and now He became the controller of Arjuna’s mind, again out of love, for the benefit of Arjuna.
- Arjuna’s dejection and Kṛṣṇa’s offering consolation to him were seen directly by both armies (senayor ubhayor madhye).

## Section-II – Knowledge of the Soul (11-30)

|| 2.11 ||

śrī-bhagavān uvāca  
aśocyān anvaśocas tvam  
prajñā-vādāmś ca bhāṣase  
gatāsūn agatāsūmś ca  
nānuśocanti paṇḍitāḥ

The Lord said: You (**tvam**), while lamenting for what is not worthy of lamentation (**anvaśocah aśocyān**), are speaking words of wisdom (**prajñā-vādāmś ca bhāṣase**). The wise men (**paṇḍitāḥ**) do not lament (**na anuśocanti**) for the gross body or the subtle body (**gatāsūn agatāsūn ca**).



# Points from Commentaries and Purports

## Baladeva

- As Arjuna stood silently, the Lord began deriding his intelligence.
- “O Arjuna, you are lamenting (anvaśocaḥ) for the sons of Dhṛtarāṣṭra who are not even worthy of lamentation (aśocyān).
- And you speak words supposedly from wise people such as ‘Seeing my relatives and friends gathered for fighting my limbs are weakening’ and ‘How can I fight those worthy of worship?’
- But you do not have even a drop of wisdom.
- Those who are wise do not lament for the gross bodies from which the life airs has departed (gatāsūn) nor for the subtle bodies from which the life airs have not departed (agatāsūn), nor for the souls (indicated by the word ca).

[Note: The life airs go with the subtle body after death. The life airs and the subtle body separate from the gross body at death.]

# Points from Commentaries and Purports

## Baladeva

- Is lamentation caused by the destruction of the gross body or the destruction of the subtle body?
- There should be no lamentation because the destruction of the gross bodies is inevitable due to their nature.
- There should be no lamentation for the destruction of the subtle body since it is indestructible until liberation.
- There should be no lamentation for the soul, because it is devoid of the six changes, and is eternal.
- There should be no cause at all of lamentation for those who know the nature of the body and the soul.

## Points from Commentaries and Purports

### Baladeva

- It has been said that there is predominance of dharma śāstra over artha śāstra.
- That may be so, but that dharma śāstra is refuted by the stronger jñāna śāstra.
- The mistake of thinking things are worthy of lamentation which are not worthy of lamentation is the quality of a fool.
- This is not suitable to you, who are learned.

## Points from Commentaries and Purports

### Srila Prabhupada

- Arjuna argued that religious principles should be given more importance than politics or sociology, but he did not know that knowledge of matter, soul and the Supreme is even more important than religious formularies.
- And because he was lacking in that knowledge, he should not have posed himself as a very learned man.
- As he did not happen to be a very learned man, he was consequently lamenting for something which was unworthy of lamentation.

## Section-II – Knowledge of the Soul (11-30)

|| 2.12 ||

na tv evāhaṁ jātu nāsaṁ  
na tvam neme janādhipāḥ  
na caiva na bhaviṣyāmaḥ  
sarve vayam ataḥ param

Never have I not existed (**na tu eva ahaṁ jātu nāsaṁ**), nor you (**na tvam**) nor these kings (**na ime janādhipāḥ**). Nor in the future (**ataḥ param na ca eva**) will we ever not exist (**sarve vayam na bhaviṣyāmaḥ**).

## Points from Commentaries and Purports

### SVCT

- “Now, O friend, I will ask you a question. When you see the death of a person you love, you lament.
- But is the object of affection while the person is in this world the soul or the body?
- If the soul is the object of affection, the soul should not be the object of lamentation, because it cannot suffer death, since both types of ātmā, the jīva and īśvara are eternal.”
- With this intention, He speaks this verse.

# Points from Commentaries and Purports

## SVCT

- It is not that I, the Paramātmā, have ever not been in existence, but rather I have always existed.
- You also, a jīvātmā, have also always existed.
- These kings also, jīvātmās, have always existed.
- Here the Lord shows that previous non-existence (prāg-abhāva) is absent for all souls.
- And it is not that I, you, and all these kings (sarve vayam) will not exist in the future. Rather we will certainly exist.
- Here he shows that the soul is devoid of destruction (dhvaṁsa abhāva).
- By this he concludes that since the Paramātmā and the jīva are both eternal, there is no cause for lamentation.

# Points from Commentaries and Purports

## Baladeva-I

### The Lord and the Jiva are different

- Thus, having establishing Arjuna's lack of wisdom through his unsuitable lamentation, the Lord next speaks about the fundamental difference between the jīvas and Himself.
- That difference is established in the śruti:  
**nityo nityānām cetanaś cetanānām eko bahūnām yo vidadhāti  
kāmān**

He is the eternal among all eternal entities, and the chief conscious being among all conscious beings. Among the many living entities, He is the chief, who fulfills their desires.  
Śvetāsvatara Upaniṣad



# Points from Commentaries and Purports

## Baladeva-II

This difference is not illusory, but real

- This is not just a conventional, illusory difference (vyavahārka bheda) between the jīva and the Lord, caused by ignorance (but which will disappear with the dawn of knowledge), because bhagavān, being omniscient, has no connection with ignorance.
- As well, even in the liberated state, the jīva's separate designation is acknowledged in the scriptures. This is illustrated by such statements as:

idaṁ jñānam upāśritya mama sādharmaṁ āgatāḥ  
sarge'pi nopajāyante pralaye na vyathanti ca

By becoming fixed in this knowledge (idaṁ jñānam upāśritya), one can attain a transcendental nature like My own (mama sādharmaṁ āgatāḥ). Thus established, one is not born at the time of creation (sarge api na upajāyante) or disturbed at the time of dissolution (pralaye na vyathanti ca).

BG 14.2

## Points from Commentaries and Purports

### Baladeva-III

#### Bādhita anuvrtti – The impersonalist's argument of dual perception

- The impersonalists advocate the theory of bādhita anuvrtti to explain the existence of the jīvan-mukta, who is beyond duality, but can teach others, when teaching implies duality.
- According to this theory the liberated soul somehow maintains a type of conditional vision even after realizing non-duality as long as he maintains his body.
- This conditional vision caused by residual avidya does not interfere with his realization.
- But Ramanuja refutes this argument: He says: However, even if he does have that temporary dualistic vision after non-dualistic realization, he would not act as if situated in dualism by teaching, since he would know that the dualism is false.

# Points from Commentaries and Purports

## Baladeva-IV

### Bādhita Anuvṛtti Refuted

- One should also not say that the Lord, though actually fixed in non-duality, sees difference between Arjuna and Himself by invoking the theory of bādhita anuvṛtti, by which the liberated soul continues to have an appearance of dualistic vision after the illusion has been destroyed, but which does not create bondage.
- Even if such a theory were true, teachings could still not take place.
- Though one may think that a mirage in the desert is water, when that misconception is corrected, one continues with the conviction that the water is false.

# Points from Commentaries and Purports

## Baladeva-IV

### Bādhita Anuvṛtti Refuted

- Though one continues to see the illusion of water in the desert after one has annulled the misconception, because one has the conviction that what he perceives false water, he does not try to take up that water for drinking or other uses.
- The Lord, continuing a sense of duality which has actually annulled by His realization of non-duality, and thus seeing difference between Arjuna and Himself (according to the theory of bādhita anuvṛtti), the Lord would not engage in teaching Arjuna whatsoever, because he actually would discern the truth of the matter— that duality of Himself and Arjuna was an illusion.

# Points from Commentaries and Purports

## Baladeva-V

### Impersonalist's argument-2 – Knowledge of Duality is Conventional and thus Useless

- “Through the teachings of scripture, we find that the intended subject must be non-difference of soul and the Lord since the object of scripture is to speak of something unknown (non-duality) and of beneficial result, and not to speak of what is already known (conventional duality) and useless.
- This is to be explained as the import of śrutis statements such as *adbhyo vā eṣa prātar udety apaḥ sāyaṁ praviśati:* in the morning the sun rises from the water and in the evening merges in the water. (Aitreya Brāhmaṇa 4.20.13)”
- [Note: The statement is common knowledge and thus useless. It is approximate knowledge at best. However we have to search for deeper significance concerning something unknown to us, the merging of self into God, in the scriptures. This verse is also quoted in Vedānta Syamantaka 3.24.]

# Points from Commentaries and Purports

Baladeva-VI

Argument-2 Refuted

- This is foolish, for śruti declares difference alone:

**pr̥thag ātmānam preritāram ca matvā juṣṭas tatas tenāmṛtatvam eti**

Having understood (**matvā**) that the soul and the inciter of action (the Lord) are different (**ātmānam preritāram ca pr̥thag**), thus gaining the love of the Lord (**tatah juṣṭah**), one attains freedom from death (**tena amṛtatvam eti**). Śvetāsvatara Upaniṣad 1.6

- This statement shows the value of knowledge of difference between the soul and the Lord, because of the mention of attaining a beneficial result for the individual ātmā—his attainment of freedom from death (amṛtatvam eti).

# Points from Commentaries and Purports

## Baladeva-VI

### Argument-2 Refuted

- The descriptions of God and jīva are also something unknown to common men, because they correlate distinctive, contrary qualities to God and jīva.
- The mutually contrary qualities of the Lord and the jīva—greatness and smallness, lordship and servitude— can be understood only through scripture.
- Also, the result of knowledge of non-difference is no result at all, because of non-acceptance of results.
- [Note: The opponent raised the argument that scriptures should speak of something unknown, which gives beneficial results. But since non-duality means not being conscious of anything, there can be no result at all.]

# Points from Commentaries and Purports

## Baladeva-VI

### Argument-2 Refuted

- Absolute non-duality, which the monists say is unknown, is actually unknowable, because it does not actually exist, like horns on a rabbit, and therefore is useless.
- [Note: The one unchanging Brahman without form or qualities is pure consciousness, but that consciousness cannot know itself or anything, since there is nothing to know or do, and any knowledge will create change. Therefore it is consciousness in name only, but is no better than dull matter.]
- In this way real difference between the soul and the Lord has been established.



# Points from Commentaries and Purports

## Srila Prabhupada-I

Mayavadi Arguments 1 and 2 refuted – Kṛṣṇa and the jivas are always individuals

1. The Māyāvādī theory that after liberation the individual soul, separated by the covering of māyā, or illusion, will merge into the impersonal Brahman and lose its individual existence is not supported herein by Lord Kṛṣṇa.
2. Nor is the theory that we only think of individuality in the conditioned state supported herein.
  - Kṛṣṇa clearly says herein that in the future also the individuality of the Lord and others, as it is confirmed in the Upaniṣads, will continue eternally.
  - This statement of Kṛṣṇa's is authoritative because Kṛṣṇa cannot be subject to illusion.
  - If individuality were not a fact, then Kṛṣṇa would not have stressed it so much-even for the future.

## Points from Commentaries and Purports

### Srila Prabhupada-II

#### Mayavadi Argument 3 refuted – “Individuality spoke of is material”

- The Māyāvādī may argue that the individuality spoken of by Kṛṣṇa is not spiritual, but material.
- Even accepting the argument that the individuality is material, then how can one distinguish Kṛṣṇa's individuality?
- Kṛṣṇa affirms His individuality in the past and confirms His individuality in the future also.
- He has confirmed His individuality in many ways, and impersonal Brahman has been declared to be subordinate to Him.
- Kṛṣṇa has maintained spiritual individuality all along; if He is accepted as an ordinary conditioned soul in individual consciousness, then His Bhagavad-gītā has no value as authoritative scripture.

# Points from Commentaries and Purports

## Srila Prabhupada-III

### Mayavadi Argument 4 refuted – “Plurality is Conventional”

- The Māyāvādī argues that the plurality mentioned in this verse is conventional and that it refers to the body.
- But previous to this verse such a bodily conception is already condemned.
- After condemning the bodily conception of the living entities, how was it possible for Kṛṣṇa to place a conventional proposition on the body again?
- Therefore, individuality is maintained on spiritual grounds and is thus confirmed by great ācāryas like Śrī Rāmānuja and others.

## Points from Commentaries and Purports

### Srila Prabhupada-IV

#### Only Devotees can understand these truths

- It is clearly mentioned in many places in the Gītā that this spiritual individuality is understood by those who are devotees of the Lord.
- Those who are envious of Kṛṣṇa as the Supreme Personality of Godhead have no bona fide access to the great literature.
- The nondevotee's approach to the teachings of the Gītā is something like that of a bee licking on a bottle of honey.
- One cannot have a taste of honey unless one opens the bottle.

# Points from Commentaries and Purports

## Srila Prabhupada-IV

### Only Devotees can understand these truths

- Similarly, the mysticism of the Bhagavad-gītā can be understood only by devotees, and no one else can taste it, as it is stated in the Fourth Chapter of the book.
- Nor can the Gītā be touched by persons who envy the very existence of the Lord.
- Therefore, the Māyāvādī explanation of the Gītā is a most misleading presentation of the whole truth.
- Lord Caitanya has forbidden us to read commentations made by the Māyāvādīs and warns that one who takes to such an understanding of the Māyāvādī philosophy loses all power to understand the real mystery of the Gītā.

## Section-II – Knowledge of the Soul (11-30)

|| 2.13 ||

dehino 'smin yathā dehe  
kaumāraṃ yauvanaṃ jarā  
tathā dehāntara-prāptir  
dhīras tatra na muhyati

As the soul (**yathā dehinah**) passes through boyhood, youth and old age (**asmin kaumāraṃ yauvanaṃ jarā dehe**), so he attains another body at death (**tathā deha antara-prāptih**). The wise are not bewildered by this (**dhīrah tatra na muhyati**).

# Points from Commentaries and Purports

## SVCT

- “One’s body becomes the object of affection as it is related to the soul (which is most dear to the self.)
- By relation with that body, one’s sons, brothers or other relatives become objects of affection.
- And by relationship to them, even their sons also become objects of affection.
- So when their bodies perish, there will certainly be lamentation.”

# Points from Commentaries and Purports

## SVCT

- “In the body belonging to the jīva (dehinaḥ) one attains stages such as boyhood.
- After boyhood is destroyed one attains youth.
- When youth is destroyed one attains old age.
- In the same manner, one attains another body (after death).
- Just as (yathā) one does not lament for the destruction of the objects of affection in the form of boyhood and youth of the body which are related to the soul (and therefore dear), so (tathā) one should also not lament for the destruction of the object of affection, the body, which is also related to the soul.”



## Points from Commentaries and Purports

### SVCT

- “But with the destruction of youth and attaining old age, one does lament.”
- “But then again, with the destruction of boyhood and attainment of youth one rejoices.
- And with the destruction of worn out bodies of Bhīṣma and Droṇa, they will attain new bodies and will also become joyful.”

## Points from Commentaries and Purports

### SVCT

- Another meaning is: Just as in one body a jīva attains various states such as boyhood, the same jīva attains various bodies life after life (and therefore one should not lament).
- [Note: In the first interpretation one should not lament because changes from boyhood to youth and change of body are all incidental to the ātmā which remains most dear.
- In the second interpretation one should not lament for the dead body because a person will get another body after death.]

# Points from Commentaries and Purports

## Baladeva-I Ekātmā vāda

- It should be understood that dehinaḥ (of he who possesses the body) is in the singular to denote a class (and does not imply that there is only one soul in existence) since previously the plurality of souls was stated (you and all these kings.)
- The following claim is made by proponents of one soul (ekātmā vāda).

**eka eva viśuddhātmā tasyāvidyayāparicchinnaśya tasyām  
pratibimbitasya vā nānātmavam**

The pure ātmā is one only. It appears as many souls either by division or reflection, through ignorance.

# Points from Commentaries and Purports

## Baladeva-I Ekātmā vāda

- The śruti says:

ākāśam ekaṁ hi yathā ghaṭādiṣu pṛthag bhavet,  
tathātmaiko hy anekastho hy jalādhāreṣv ivāṁśumān

Just as the one ether becomes separate entities in many pots, so the one ātmā becomes situated as many, as the sun is reflected on the substratum of water. Yajñavalkya Saṁhitā, Yajur Veda.

- The proponents of one soul claim that Kṛṣṇa speaks in the singular in this verse in order to teach oneness of the soul by rejection of plurality, since there is destruction of the false concept of plurality of souls through knowledge.

# Points from Commentaries and Purports

## Baladeva-II

### Ekātmā vāda Refuted

- This however is a foolish claim, because of the impossibility of dividing up a mass of consciousness by dull (and inferior) ignorance.
- Furthermore, even the proponents of one soul do not accept that the one Brahman can be the object of reflection or any action of anything else.
- [Note: Consciousness is a pure subject and never can become an object. It is not revealed by another object. Only Brahman exists. This is the advaita claim.]
- Also accepting a real division of the one soul would produce the fault of transformation in the soul, like breaking a rock with a chisel, which would contradict the soul's unchangeable nature.

# Points from Commentaries and Purports

## Baladeva-II

### Ekātmā vāda Refuted

- To say that the Brahman gets reflected as numerous jīvas, one would need a Brahman with qualities (sky with planets) that could be reflected and a substance like water (some real object other than brahman) upon which reflection takes place.
- Though the śruti refers to Brahman as ākāśa in such statements as ākāśam ekaṁ hi, mentioned above, this does not indicate a formless Brahman but rather paramātmā.
- When the śrutis speak of paramātmā as being like the ether or the sun they are proclaiming the many functions of paramātmā. Thus the word ākāśa used to describe the Lord is not contradictory.

# Points from Commentaries and Purports

## Baladeva-II

### Ekātmā vāda Refuted

- Even the existence of an instructor of oneness is an impossibility.
- Does he know the truth or not?
- If he knows the truth—that there is only one ātmā—then the existence of someone to teach will not manifest.
- If he does not know the truth, then he is not in the position to teach knowledge of ātmā because of his ignorance.
- The argument that brahman can be the subject of bādhita anuvrtti, residual appearance of duality after it has been destroyed by knowledge, has already been rejected.

## Section-II – Knowledge of the Soul (11-30)

|| 2.14 ||

mātrā-sparśās tu kaunteya  
śītoṣṇa-sukha-duḥkha-dāḥ  
āgamāpāyino 'nityās  
tāms titikṣasva bhārata

O son of Kuntī (**kaunteya**), the experience of the sense objects (**mātrā-sparśāḥ**) gives sensations of cold and hot, happiness and distress (**śītoṣṇa-sukha-duḥkha-dāḥ**), always temporary (**anityāḥ**), appearing and disappearing (**āgama-āpāyinaḥ**). O Bhārata (**bhārata**), tolerate these experiences of the sense objects (**tāms titikṣasva**).



# Points from Commentaries and Purports

## Baladeva

- “Let there be no lamentation, caused by sorrow concerning Bhīṣma’s existence in the future after he dies, but I lament because of the grief caused by separation from him.
- Thus, my senses and mind are burning up.”
- After the perceptions (sparśa) of the sense objects by the senses (mātrā), the perceptions bestow sensations of hot, cold, happiness or distress.
- Cold water which in the summer gives pleasure, gives pain in the winter.
- Tolerate these temporary experiences (anityān) since they appear and disappear (āgamāpāyinaḥ), since they are uncertain.

## Points from Commentaries and Purports

### Baladeva

- This means that just as one performs cold bath in the month of Magha, though it is difficult, because it is the injunction, by having a sense of duty, so Arjuna should fight with Bhīṣma and others though it is difficult, because of the rules of scripture.
- At the present he should tolerate the incidental experience of suffering because of the accomplishment of proper dharma.
- From dharma comes the appearance of jñāna, and from jñāna arises liberation, after which there is no compliance to follow those rules.
- Giving up dharma without first becoming firmly established in jñāna gives rise to obstacles.
- O son of Kuntī, O descendant of Bharata, it is improper for you to abandon the performance of dharma, since you have the purity of these two great families.

## Section-II – Knowledge of the Soul (11-30)

|| 2.15 ||

yaṁ hi na vyathayanty ete  
puruṣaṁ puruṣarṣabha  
sama-duḥkha-sukhaṁ dhīraṁ  
so 'mṛtatvāya kalpate

O best of men (**puruṣa rṣabha**), the person who applies his intelligence to dharma (**dhīraṁ puruṣaṁ**), whom the experience of the sense objects by the senses (**yaṁ ete**) does not disturb (**na vyathayanty**), being equal in happiness and distress (**sama-duḥkha-sukhaṁ**), is fit for liberation (**sah amṛtatvāya kalpate**).

## Points from Commentaries and Purports

### SVCT

- Practicing tolerance with this discernment, the experience of the sense objects will, with passage of time, not give distress at all.
- When a person reaches this state where there is no distress from the objects of the senses, liberation of the ātmā is close at hand; he is qualified for liberation (amṛtatvāya).

# Points from Commentaries and Purports

## Srila Prabhupada

- Anyone who is steady in his determination for the advanced stage of spiritual realization and can equally tolerate the onslaughts of distress and happiness is certainly a person eligible for liberation.
- In the varṇāśrama institution, the fourth stage of life, namely the renounced order (sannyāsa), is a painstaking situation.
- But one who is serious about making his life perfect surely adopts the sannyāsa order of life in spite of all difficulties.
- The difficulties usually arise from having to sever family relationships, to give up the connection of wife and children.

# Points from Commentaries and Purports

## Srila Prabhupada

- But if anyone is able to tolerate such difficulties, surely his path to spiritual realization is complete.
- Similarly, in Arjuna's discharge of duties as a kṣatriya, he is advised to persevere, even if it is difficult to fight with his family members or similarly beloved persons.
- Lord Caitanya took sannyāsa at the age of twenty-four, and His dependents, young wife as well as old mother, had no one else to look after them.
- Yet for a higher cause He took sannyāsa and was steady in the discharge of higher duties.
- That is the way of achieving liberation from material bondage.

## Section-II – Knowledge of the Soul (11-30)

|| 2.16 ||

nāsato vidyate bhāvo  
nābhāvo vidyate sataḥ  
ubhayor api dr̥ṣṭo 'ntas  
tv anayos tattva-darśibhiḥ

There is no permanent existence (**na bhāvo vidyate**) for the body (**asatah**), and no change (**na abhāvo vidyate**) for the soul (**sataḥ**). Those who see things as they are (**tattva-darśibhiḥ**) realize this conclusion (**anayoh antah dr̥ṣṭah**) about both of these (**ubhayor api**).

## Points from Commentaries and Purports

### SVCT

- The previous verse described the results for those who have attained the level of discrimination.
- Actually as śruti says, the soul is not attached to matter: **asaṅgo hy ayam puruṣaḥ**. (Bṛhad Āraṇyaka Upaniṣad 4.3.15)
- Thus, the jīva does not have a relationship with the subtle or gross bodies and their products such as lamentation and bewilderment.
- This relationship is caused by ignorance.
- This is explained in this verse.



## Points from Commentaries and Purports

### SVCT

- For the soul, there is no existence (bhāvaḥ) of lamentation and bewilderment for their shelter, the body (asataḥ), since they have qualities opposed to the qualities of the soul.
- And there is no non-existence (abhāvaḥ) of the jīva with its eternal form (sataḥ).
- The conclusion (antaḥ) about these two—the body and the soul—has been seen by the seers of truth.
- By this conclusion, there will be no lamentation or bewilderment arising from seeing the body and things related to the body, because Bhīṣma and others of the opposing party as well as you and your allies are indestructible, being eternal.
- How can Bhīṣma and others be destroyed, and why do you lament for them? That is the meaning of this verse.

## Points from Commentaries and Purports

### Baladeva

Is the Lord speaking about Sat kārya vāda?

- Some say that the Lord speaks this verse in order to establish sat kārya vāda, the idea of saṅkhya philosophers that the effect is inherent in the cause.
- But this is not the intention, since the verse merely serves to establish the true nature of body and soul by eradicating the confusion concerning them.
- Sat kārya vāda maintains that the effect is inherent in the cause, since something which is real (effect) cannot arise from what is non-existent.

## Points from Commentaries and Purports

Baladeva

Is the Lord speaking about Sat kārya vāda?

- By this, they conclude that prakṛti alone is the cause of the evolution and destruction of the universe, without the necessity of God.
- There is a similarity with the statement of this verse: there is no creation (na bhāva) of the non-existent (asat).
- But the meaning of the verse is: there is no permanence (na bhāva) of the body (asat).

# Points from Commentaries and Purports

## Srila Prabhupada

- This is the beginning of the instruction by the Lord to the living entities who are bewildered by the influence of ignorance.
- Removal of ignorance involves the reestablishment of the eternal relationship between the worshiper and the worshipable and the consequent understanding of the difference between the part-and-parcel living entities and the Supreme Personality of Godhead.
- One can understand the nature of the Supreme by thorough study of oneself, the difference between oneself and the Supreme being understood as the relationship between the part and the whole.

## Points from Commentaries and Purports

### Srila Prabhupada

- The living entities, therefore, are always subordinate to the Supreme Lord, as in the case of the master and the servant, or the teacher and the taught.
- Such clear knowledge is impossible to understand under the spell of ignorance, and to drive away such ignorance the Lord teaches the Bhagavad-gītā for the enlightenment of all living entities for all time.

## Section-II – Knowledge of the Soul (11-30)

|| 2.17||

**avināśi tu tad viddhi  
yena sarvam idaṁ tatam  
vināśam avyayasyāsyā  
na kaścit kartum arhati**

Know that it is indestructible (**avināśi tu tad viddhi**). By it the body is pervaded (**yena sarvam idaṁ tatam**). No one can destroy (**na kaścit vināśam kartum arhati**) that which is indestructible (**avyayasyāsyā**).

## Points from Commentaries and Purports

### SVCT

- This verse clarifies the meaning of the previous verse.
- “Know this jīva (tat) which is spread throughout the body (sarvam idam tatam) is indestructible.”
- “But, being spread throughout the body by its consciousness, this soul would be impermanent because it is of medium size only (being the size of the body).”

### Medium Size???

- In Nyāya philosophy there are three sizes: minute (paramāṇu or atoms), medium size (combination of atoms), and all pervading.
- A medium size object, being made of the combination of atoms, is subject to destruction and therefore cannot be eternal.”

## Points from Commentaries and Purports

### SVCT

- This is not so, for the Lord says, sūkṣmānām apy ahaṁ jīvaḥ: of small things I am the jīva”.
- As well, śruti says:

**bālāgra-śata-bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyaḥ**

One should know that the jīva is the size of one ten thousandth of the tip of the hair. Śvetāśvatara Upaniṣad 5.9

- By these statements of śruti we understand that the jīva is very small.
- It has the power to spread itself throughout the whole body, just as pulverized gems or herbs when applied to the head have the power to spread their nourishing influence throughout the whole body.
- There is nothing contradictory in being small and pervading the body.



# Points from Commentaries and Purports

## SVCT

- Because of its dependence on upādhis (mistaken identity), the soul goes to various bodies in heaven and hell. In this way the soul is sarva-gataḥ, going everywhere (pervading everywhere).
- [Note: This is another meaning of sarvam idam tatam. The jīvas are spread throughout the universe in different bodies.]
- Thus the soul's pervasion of the body (and still being minute) is not contrary to its eternal nature stated in the previous verse.
- Therefore the word avyayasya is used in this verse also.
- It refers to the soul being eternal or nitya. No one can destroy the eternal soul. As the śruti says: **nityo nityānām.....**

## Points from Commentaries and Purports

### SVCT

- Or the meaning of the verse can be as follows.
- The body, the jīva and the Paramātmā are all seen everywhere in all forms such as human and animal.
- The first two, the body and jīva, were mentioned in the previous verse.
- The third, Paramātmā is mentioned in this verse.
- It is indestructible and spread everywhere in the universe (idam)
- [Note: In the first interpretation idam referred to the body. Here it refers to the universe.]
- The word tu serves to distinguish Paramātmā from the body and jīva.
- The Paramātmā is by its very nature different from matter and the jīva.

## Section-II – Knowledge of the Soul (11-30)

|| 2.18 ||

antavanta ime dehā  
nityasyuktāḥ śarīriṇaḥ  
anāśino 'prameyasya  
tasmād yudhyasva bhārata

The bodies (**ime dehā**) belonging to the eternal soul (**nityasya uktāḥ śarīriṇaḥ**), which is indestructible and very small (**anāśino aprameyasya**), are said to be temporary (**antavanta**). Therefore, fight, O Bhārata (**tasmād yudhyasva bhārata**).

# Points from Commentaries and Purports

## Baladeva

- The bodies of the jīva are said to have a destructible nature (antavantah), whereas the possessor of the body, the jīva (śarīriṇah), is eternal.
- Because of the very fine nature of the jīva, and because it is the knower and consciousness, the jīva cannot be known (aprimeyasasya) (by material methods).
- [Note: The ātmā is a knower, and pure consciousness, rather than an object of knowledge as we know it in this world.
- The ātmā is self revealing, it can know itself, but does not know the ātmā as a separate object apart from the self.]

## Points from Commentaries and Purports

### Baladeva

- Because the jīva and his body have such natures (eternal and destructible), neither the jīva nor his body is worthy of lamentation.
- The body of the jīva is created by the Lord for the jīva's enjoyment and his liberation, which can both be attained through execution of dharma.
- Therefore, as both earthly enjoyment and liberation are attained by dharma, O Arjuna, fight.

# Points from Commentaries and Purports

## Srila Prabhupada

- The material body is perishable by nature. There is no chance of maintaining it indefinitely.
- But the spirit soul is so minute that it cannot even be seen by an enemy, to say nothing of being killed.
- As mentioned in the previous verse, it is so small that no one can have any idea how to measure its dimension.
- So from both viewpoints there is no cause of lamentation, because the living entity as he is cannot be killed nor can the material body be saved for any length of time or permanently protected.

# Points from Commentaries and Purports

## Srila Prabhupada

- The minute particle of the whole spirit acquires this material body according to his work, and therefore observance of religious principles should be utilized.
- In the Vedānta-sūtras the living entity is qualified as light because he is part and parcel of the supreme light.
- As sunlight maintains the entire universe, so the light of the soul maintains this material body.
- As soon as the spirit soul is out of this material body, the body begins to decompose; therefore it is the spirit soul which maintains this body.
- The body itself is unimportant.
- Arjuna was advised to fight and not sacrifice the cause of religion for material, bodily considerations.

## Section-II – Knowledge of the Soul (11-30)

|| 2.19 ||

ya enam vetti hantāram  
yaś cainam manyate hatam  
ubhau tau na vijānīto  
nāyam hanti na hanyate

Those who think that the soul kills (**yah vetti enam hantāram**) and those who think that the soul is killed (**yah manyate enam hatam**) do not know (**ubhau tau na vijānīto**). The soul does not kill or get killed (**na ayam hanti na hanyate**).



## Points from Commentaries and Purports

### Baladeva

- In this verse Kṛṣṇa confirms the indestructible nature of the soul.
- That person who thinks that the jīva with such an indestructible nature is a killer, using a sword or other instrument, and thinks that such a jīva is harmed by the sword, does not know.
- That ātmā, a very fine particle of consciousness, which cannot be cut or transformed in any way, is not a killer nor is it killed.
- It is neither the performer of the act of killing nor the subject of killing.
- One should understand that there is no destruction of the ātmā simply by separation of the ātmā from the body.

# Points from Commentaries and Purports

## Baladeva

- The śruti also makes such statements:

hantā cen manyate hantum hataś cen manyate hatam  
ubhau tau na vijānīto nāyaṁ hanti na hanyate

If the killer thinks that he kills or the killed person thinks that he has been killed, both do not know the nature of the soul. He does not kill or get killed. Kaṭha Upaniṣad 1.2.19

- In statements such as mā hiṁsyāt sarva-bhūtāni (do not harm any living entity) the violence is explained as violence concerning the separation of ātmā from the body.
- The statement does not prove that the ātmā is the killer, since the ātmā (which is not killed) exists even when separated from his body.

## Points from Commentaries and Purports

Srila Prabhupada – This does not mean that killing is OK

- What is killed, or is supposed to be killed, is the body only.
- This, however, does not at all encourage killing of the body.
- The Vedic injunction is *mā himsyāt sarvā bhūtāni*: never commit violence to anyone.
- Nor does understanding that the living entity is not killed encourage animal slaughter.
- Killing the body of anyone without authority is abominable and is punishable by the law of the state as well as by the law of the Lord.
- Arjuna, however, is being engaged in killing for the principle of religion, and not whimsically.

## Section-II – Knowledge of the Soul (11-30)

॥ 2.2.20 ॥

na jāyate mriyate vā kadācin  
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ  
ajo nityaḥ śāśvato 'yaṁ purāṇo  
na hanyate hanyamāne śarīre

The soul is never born (**na jāyate**), nor does it ever die (**na mriyate vā kadācin**). Neither was it born in the past (**na ayaṁ bhūtvā**), nor will it be born in the future (**na vā bhūyaḥ bhavitā**). It has no growth, nor decay, nor transformation (**ajo nityaḥ**), being most ancient (**śāśvataḥ**) but not subject to ageing (**purāṇaḥ**). Thus it is not killed (**na hanyate**) when the body is killed (**śarīre hanyamāne**).

# Points from Commentaries and Purports

## SVCT

- The eternal nature of the jīva is here clearly proven.
- The first line negates the possibility of birth and death for the jīva at the present time.
- The second line negates birth and death in the past and the future.
- Therefore it is unborn (aja): in past, present and future.
- Because of no birth, it has no previous non-existence (prag-abhāva).
- It exists at all times (śāśvataḥ), meaning that at no time in past, present or future, will it be destroyed (dhvaṁsa).
- Therefore it is eternal (nityaḥ).

## Points from Commentaries and Purports

### SVCT

- “But because the soul exists for a long time, it can grow old.”
- “No, though it is old (purā), it is as if new (na for nava, because of absence of the six states of transformations. [birth, maintenance, growth, maturity, decay and death.]”
- “With the death of the body, will it not die along with the body?”
- “It does not die when the body dies. Because it is not joined permanently with the body, the soul is not subservient to it.”

## Points from Commentaries and Purports

### Srila Prabhupada

- In the Kaṭha Upaniṣad (1.2.18) we also find a similar passage, which reads:

**na jāyate mriyate vā vipaścin  
nāyaṁ kutaścin na babhūva kaścit  
ajo nityaḥ śāśvato 'yaṁ purāṇo  
na hanyate hanyamāne śarīre**

- The meaning and purport of this verse is the same as in the Bhagavad-gītā, but here in this verse there is one special word, vipaścit, which means learned or with knowledge.

## Points from Commentaries and Purports

### Srila Prabhupada

- The soul is full of knowledge, or full always with consciousness.
- Therefore, consciousness is the symptom of the soul.
- Even if one does not find the soul within the heart, where he is situated, one can still understand the presence of the soul simply by the presence of consciousness.
- Sometimes we do not find the sun in the sky owing to clouds, or for some other reason, but the light of the sun is always there, and we are convinced that it is therefore daytime.



## Points from Commentaries and Purports

### Srila Prabhupada

- This consciousness of the soul is, however, different from the consciousness of the Supreme because the supreme consciousness is all-knowledge—past, present and future.
- The consciousness of the individual soul is prone to be forgetful.
- When he is forgetful of his real nature, he obtains education and enlightenment from the superior lessons of Kṛṣṇa.
- But Kṛṣṇa is not like the forgetful soul.
- If so, Kṛṣṇa's teachings of Bhagavad-gītā would be useless.

## Section-II – Knowledge of the Soul (11-30)

|| 2.2.21 ||

vedāvināśinaṃ nityaṃ  
ya enam ajam avyayam  
kathaṃ sa puruṣaḥ pārtha  
kaṃ ghātayati hanti kam

He who knows constantly (**yaḥ nityaṃ veda**) that this soul (**enam**) is indestructible (**avināśinaṃ**), unborn, and without decay (**ajam avyayam**), kills no one (**implied**), for how can he kill the ātmā (**kathaṃ saḥ puruṣaḥ hanti**)? Nor does he cause others to kill anyone (**implied**), for how can he cause others to kill the ātmā (**kaṃ ghātayati**)?

# Points from Commentaries and Purports

## Baladeva

- This verse explains that one who, having such knowledge, has no fault, though he engages in war with conviction in dharma, or causes others to engage in such a war.
- He who understands, through logic and scripture, that the soul is indestructible (avināśīnam), unborn (ajam), and without decay (avyayam), kills whom and how does he kill when engaging in battle?
- Though he causes other to engage in battle, whom does he cause them to kill, and how does he cause them to kill?
- The use of the interrogative means that he kills no one, and cannot do it at all, nor does he cause others to kill anyone, and cannot cause it at all.

# Points from Commentaries and Purports

## Srila Prabhupada

- Everything has its proper utility, and a man who is situated in complete knowledge knows how and where to apply a thing for its proper utility.
- Similarly, violence also has its utility, and how to apply violence rests with the person in knowledge.
- In Manu-saṁhitā, the lawbook for mankind, it is supported that a murderer should be condemned to death so that in his next life he will not have to suffer for the great sin he has committed.
- Therefore, the king's punishment of hanging a murderer is actually beneficial.

# Points from Commentaries and Purports

## Srila Prabhupada

- Similarly, when Kṛṣṇa orders fighting, it must be concluded that violence is for supreme justice, and thus Arjuna should follow the instruction, knowing well that such violence, committed in the act of fighting for Kṛṣṇa, is not violence at all because, at any rate, the man, or rather the soul, cannot be killed; so for the administration of justice, so-called violence is permitted.
- A surgical operation is not meant to kill the patient, but to cure him.
- Therefore the fighting to be executed by Arjuna at the instruction of Kṛṣṇa is with full knowledge, so there is no possibility of sinful reaction.

## Section-II – Knowledge of the Soul (11-30)

|| 2.2.22 ||

vāsāmsi jīrṇāni yathā vihāya  
navāni gr̥hṇāti naro 'parāṇi  
tathā śarīrāṇi vihāya jīrṇāny  
anyāni saṁyāti navāni dehī

As a man (**yathā narah**) gives up old clothes (**jīrṇāni vāsāmsi vihāya**) and accepts new ones (**aparāṇi navāni gr̥hṇāti**), so the soul (**tathā dehī**) gives up the old bodies (**jīrṇāny śarīrāṇi vihāya**) and attains new ones (**anyāni navāni saṁyāti**).

# Points from Commentaries and Purports

## Baladeva

- “The soul may be indestructible, but with the destruction through war of those bodies known as Bhīṣma and others which gave them happiness, we will deprive them of their happiness.
- This is the sin.
- If it were not so, then scriptures prescribing atonements for such killing would be useless.”
- “Just as giving up old, worn clothing and putting on new clothing gives happiness, giving up an old human body and accepting a new devatā body certainly gives great happiness to the soul.
- The war will enable both the giving up and accepting to happen more quickly.
- Therefore, because the war assists this, do not abandon fighting.”

## Points from Commentaries and Purports

### Baladeva

- The word *saṁyāti*, meaning “directly attain,” indicates that one will very quickly attains that body without even undergoing the pains of staying in the womb and other inconveniences.
- The prescriptions for atonement are applicable to killing persons other than during conditions of war or sacrifice.



## Points from Commentaries and Purports

### Srila Prabhupada

- Change of body by the atomic individual soul is an accepted fact.
- Even the modern scientists who do not believe in the existence of the soul, but at the same time cannot explain the source of energy from the heart, have to accept continuous changes of body which appear from childhood to boyhood and from boyhood to youth and again from youth to old age.
- Transference of the atomic individual soul to another body is made possible by the grace of the Supersoul.
- The Vedas compare the soul and the Supersoul to two friendly birds sitting on the same tree.
- One of the birds (the individual atomic soul) is eating the fruit of the tree, and the other bird (Kṛṣṇa) is simply watching His friend.

## Points from Commentaries and Purports

### Srila Prabhupada

- Although they are friends, one is still the master and the other is the servant.
- Forgetfulness of this relationship by the atomic soul is the cause of one's changing his position from one tree to another, or from one body to another.
- The jīva soul is struggling very hard on the tree of the material body, but as soon as he agrees to accept the other bird as the supreme spiritual master—as Arjuna agreed to do by voluntary surrender unto Kṛṣṇa for instruction—the subordinate bird immediately becomes free from all lamentations.

## Section-II – Knowledge of the Soul (11-30)

|| 2.2.23 ||

**nainam chindanti śastrāṇi  
nainam dahati pāvakaḥ  
na cainam kledayanty āpo  
na śoṣayati mārutaḥ**

Weapons do not cut the soul (**na enam chindanti śastrāṇi**). The fire weapon does not burn it (**na enam dahati pāvakaḥ**). The water weapon does not wet it (**na ca enam kledayanty āpah**). The wind weapon does not dry it (**na śoṣayati mārutaḥ**).

# Points from Commentaries and Purports

## Baladeva

- “But just as the house dweller is destroyed when his house is burned, when the body is destroyed by the blow of weapons, the soul should also be destroyed.”
- Swords (śastrāṇi) cannot cut it.
- The fire weapon (pāvakaḥ) cannot burn it.
- The rain weapon (āpaḥ) cannot wet it.
- The wind weapon (mārutaḥ) cannot dry it.
- Accordingly, the ātmā is not disturbed at all by being exposed to all these types of weapons (either those used for striking or those that are thrown).

# Points from Commentaries and Purports

## Srila Prabhupada

- The Māyāvādī cannot explain how the individual soul came into existence simply by ignorance and consequently became covered by the illusory energy.
- Nor was it ever possible to cut the individual souls from the original Supreme Soul; rather, the individual souls are eternally separated parts of the Supreme Soul.
- Because they are atomic individual souls eternally (sanātana), they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord, just as the sparks of a fire, although one in quality with the fire, are prone to be extinguished when out of the fire.

## Points from Commentaries and Purports

### Srila Prabhupada

- In the Varāha Purāṇa, the living entities are described as separated parts and parcels of the Supreme.
- They are eternally so, according to the Bhagavad-gītā also.
- So, even after being liberated from illusion, the living entity remains a separate identity, as is evident from the teachings of the Lord to Arjuna.
- Arjuna became liberated by the knowledge received from Kṛṣṇa, but he never became one with Kṛṣṇa.

## Section-II – Knowledge of the Soul (11-30)

|| 2.24 ||

acchedyo 'yam adāhyo 'yam  
akledyo 'śoṣya eva ca  
nityaḥ sarva-gataḥ sthāṇur  
acalo 'yaṁ sanātanah

The soul cannot at all be cut (**ayam acchedyah**), cannot be burned (**ayam adāhyah**), cannot be moistened or dried (**akledyah aśoṣya eva ca**). It is eternal (**ayam nityaḥ sanātanah**), traveling in all types of bodies (**sarva-gataḥ**), with fixed form (**sthāṇuh**) and fixed qualities (**acalah**).

# Points from Commentaries and Purports

## Baladeva

- Not being affected by any of these weapons, the ātmā is thus called respectively by the appropriate names (uncleavable, unburnable, insoluble and indessicible).
- The word eva (indeed) applies to all items in the list. The ātmā certainly cannot be cut, burned, moistened or dried.
- The ātmā is called all pervading (sarva gataḥ) because it accepts all types of bodies, such as that of man, devatā, bird and beast one after the other, according to karma.
- The ātmā also possesses a fixed form (sthāṇuḥ) and fixed qualities (acalaḥ).



# Points from Commentaries and Purports

Baladeva

- The śruti says:

**avināśī vā are'yam ātmānucchitti-dharmā**

This ātmā is indestructible, with eternal qualities. Bṛhad Āraṇyaka Upaniṣad

- Sanātanaḥ in the Gītā verse means “eternal.”
- The reason for this fault of repetition or redundancy of words (the word nitya has already been mentioned in the verse) will be explained in the next verse.

# Points from Commentaries and Purports

## Srila Prabhupada

- The theory of monism is very difficult to apply in this case, because the individual soul is never expected to become one homogeneously.
- After liberation from material contamination, the atomic soul may prefer to remain as a spiritual spark in the effulgent rays of the Supreme Personality of Godhead, but the intelligent souls enter into the spiritual planets to associate with the Personality of Godhead.
- The word sarva-gata ("all-pervading") is significant because there is no doubt that living entities are all over God's creation.

## Points from Commentaries and Purports

### Srila Prabhupada

- They live on the land, in the water, in the air, within the earth and even within fire.
- The belief that they are sterilized in fire is not acceptable, because it is clearly stated here that the soul cannot be burned by fire.
- Therefore, there is no doubt that there are living entities also in the sun planet with suitable bodies to live there.
- If the sun globe is uninhabited, then the word sarva-gata—"living everywhere"—becomes meaningless.

## Section-II – Knowledge of the Soul (11-30)

|| 2.25 ||

avyakto 'yam acintyo 'yam  
avikāryo 'yam ucyate  
tasmād evaṁ veditvainaṁ  
nānuśocitum arhasi

It is imperceptible (**ayam avyaktah**), inconceivable (**ayam acintyah**), and without changes (**ayam avikāryah ucyate**). Knowing it thus (**tasmād evaṁ veditvā**), you should not lament (**na anuśocitum arhasi**).

# Points from Commentaries and Purports

## Baladeva

- The ātmā is not perceptible by the material senses (avyaktaḥ).
- It is beyond logic (acintyaḥ), being understood only through scriptures.
- By the scriptures the ātmā is understood to be jñāna svarūpa, knowledge itself, and a knower of things.
- It is not subject to the six changes (avikāryaḥ).
- The Lord, in teaching the nature of the ātmā with such statements as avināśi tu tad viddhi had used repetition of words with similar meaning, in order that the ātmā, which is difficult to understand, can be easily understood.
- Thus this is not a fault.
- Or the repeated words can be explained as useful for ascertaining the real nature of the ātmā.

## Points from Commentaries and Purports

### SVCT

- Therefore the ātmā is described in this way (taking the descriptions of the previous verse): it cannot be cut, burned, dried or moistened.
- The repetition of the words signifying the eternal nature of the soul in this section (such as the use of the words nitya and sanātanaḥ in this verse, and statements of previous verses) is for the purpose of precisely defining the soul for those of confused intellect, just as one will repeat several times in order to make certain that everyone understands, “This is the dharma of Kali-yuga, this is the dharma of Kali-yuga.”

## Points from Commentaries and Purports

### SVCT

- Sarva-gataḥ (gone everywhere) means that the soul goes into all sorts of bodies such as human, animal and deva by its karma.
- [Note: The other meaning is pervading everywhere, but this meaning is not taken since the subject is the jīva , who pervades only his own body.]
- Sthāṇu and acala have the same meaning, “having stability,” [Note: Baladeva explains sthānu as “having a stable svarūpa.”] and the repetition makes the meaning clear.
- Because it is very fine, it is called avyakta.
- Because it pervades the body with consciousness, it is called acintya, beyond conception.
- Being devoid of the six changes such as birth, it is called avikārya.

# Points from Commentaries and Purports

## Srila Prabhupada

- As far as the soul's existence is concerned, no one can establish his existence experimentally beyond the proof of śruti, or Vedic wisdom.
- We have to accept this truth, because there is no other source of understanding the existence of the soul, although it is a fact by perception.
- There are many things we have to accept solely on grounds of superior authority.
- No one can deny the existence of his father, based upon the authority of his mother.
- There is no source of understanding the identity of the father except by the authority of the mother.
- Similarly, there is no source of understanding the soul except by studying the Vedas.



## Section-II – Knowledge of the Soul (11-30)

|| 2.26 ||

atha cainam nitya-jātam  
nityam vā manyase mṛtam  
tathāpi tvam mahā-bāho  
nainam śocitum arhasi

Even if you think (**atha ca manyase**) the soul is continually born and always dies (**enam nitya-jātam vā nityam mṛtam**), still you should not lament (**tathāpi tvam nainam śocitum arhasi**), O Mighty-armed one (**mahā-bāho**)!

# Points from Commentaries and Purports

## Baladeva

- Having given his own opinion on why one should not lament for the soul, the Lord now speaks of the opinion of others, in order to give other viewpoints.
- The student, knowing these viewpoints and consequently destroying them along with their contamination, should remain fixed, victorious, in the Lord's viewpoint.

## Theory of the Lokayatas – Carvaka Philosophy

- Endowed with a body such as human form, composed of the four elements, consciousness arises from that, just as red color arises from betel nut.
- That body made of four elements is itself the ātmā.
- This body is real, and is subject to appearance and disappearance because of its nature of constant change, and this is known by regular perception.

# Points from Commentaries and Purports

## Baladeva

### Theory of the Vaibhasikas – Buddhist Philosophy

- The Buddhists such as the Vaibhāsikas maintain that the ātmā is vijñāna svarūpa, different from the body, but is still subject to destruction at every moment.
- In both these philosophies, there should be no lamentation for the ātmā.
- If you cannot understand My words about the nature of the soul, then you can take the support of other doctrines such as that of the Lokayatas.
- In this philosophy which claims that the body is the ātmā, you consider that this self, the body, is continually born and continually dies.

# Points from Commentaries and Purports

## Baladeva

### Theory of the Vaibhasikas and Lokayatas

- Therefore you should not lament for this self (body), with such words as “Alas, how strange it is that we are preparing to commit greatly sinful acts. Driven by the desire to enjoy royal happiness, we are intent on killing our own kinsmen.” (BG 1.44)
- This is because in these two philosophies there is no fear of sin continuing into next life, since there is no next birth, and there is unavoidable creation and destruction of the selves (body), whose very nature is change.
- The Lord then addressed Arjuna with a mocking tone. “O mighty-armed one! You, being the best of the warriors following Vedic traditions, should not hold such wrong views.”

## Section-II – Knowledge of the Soul (11-30)

|| 2.27 ||

jātasya hi dhruvo mṛtyur  
dhruvaṁ janma mṛtasya ca  
tasmād aparihārye 'rthe  
na tvaṁ śocitum arhasi

For what is born, death is certain (**jātasya hi mṛtyuh dhruvah**).  
For what is dead, birth is certain (**mṛtasya ca janma dhruvaṁ**).  
Therefore (**tasmād**), since both are unavoidable (**aparihārye arthe**), you should not lament (**na tvaṁ śocitum arhasi**).

# Points from Commentaries and Purports

Baladeva

Theory of the Logicians – Gautama's Nyaya Philosophy

- The body is redundant and the ātmā is eternal.
- Birth is combination of ātmā with previously non-existing senses and body. Death is the separation of the ātmā from that body with its senses.
- Because birth and death both arise from performance of dharma and adharma, birth and death primarily belong to a substrata or shelter of dharma and adharma which must be eternal.
- Birth and death belong secondarily to the body.

# Points from Commentaries and Purports

## Baladeva

### Theory of the Logicians – Gautama's Nyaya Philosophy

- If the soul were not eternal (lasting only one lifetime), it could not be accepted as the substrate of dharma and adharma, because then it could have no acquisition of results to actions previously performed and simultaneously it would acquire effects not caused by actions previously performed.
- Even in their view, one should give up lamenting for the ātmā.
- For the eternal element, the ātmā, which attains birth (jātasya) by accepting a body under the laws of karma, death is certain with the destruction of those karmas.

# Points from Commentaries and Purports

## Baladeva

### Theory of the Logicians – Gautama's Nyaya Philosophy

- After death, birth is certain, caused by the karmas of the previous body.
- This is impossible to avoid (aparihārye).
- For this reason (arthe), because ātmā has the very nature of birth and death, you, being learned, should not lament.
- Even if you decline to fight, these people will die with the exhaustion of their present karmas.
- But you will have deviated from your duty of fighting.



## Section-II – Knowledge of the Soul (11-30)

|| 2.28 ||

avyaktādīni bhūtāni  
vyakta-madhyāni bhārata  
avyakta-nidhanāny eva  
tatra kā paridevanā

Living entities are invisible in the beginning (**avyakta ādīni bhūtāni**), manifest in the middle (**vyakta-madhyāni bhārata**), and invisible at the end (**avyakta-nidhanāny eva**). What is there to lament in this (**tatra kā paridevanā**)?

## Points from Commentaries and Purports

SVCT

Theme of this Verse

- Thus from the point of view of the soul, having no birth and death (verse 20), and from the point of view of the body, for which birth and death are certain (verse 27), the causes for lamentation have been eliminated.
- In this verse the Lord argues against lamentation using both ideas—being eternal and having certain birth and death (but with a purely materialistic argument).

# Points from Commentaries and Purports

## SVCT

- Devas, humans and animals are not visible before their birth.
- However, their subtle and gross bodies do exist invisibly in a potential form, from the existence of the causal ingredients such as earth.
- They become visible in the middle period, and invisible after death.
- Even at the time of mahāpralaya these bodies exist in a subtle form through the continued existence in subtle form of karmas and other elements.
- Thus all living entities bodies are invisible before birth and after death, and are visible in the interval.

# Points from Commentaries and Purports

## SVCT

- As Nārada says:

**yan manyase dhruvaṁ lokam  
adhruvaṁ vā na cobhayam  
sarvathā na hi śocyās te  
snehād anyatra mohajāt**

O King, in all circumstances (**sarvathā**), whether you consider the soul to be an eternal principle (**yan manyase dhruvaṁ**), or the material body to be perishable (**lokam adhruvaṁ**), or everything to exist in the impersonal Absolute Truth (**vā**), or everything to be an inexplicable combination of matter and spirit (**na ca ubhayam**), feelings of separation (**te śocyāh**) are due only to illusory affection (**mohajāt snehād hi**) and nothing more (**na anyatra**). (SB 1.13.44)

# Points from Commentaries and Purports

## Baladeva

- If one thinks that the body is the self, or if one thinks that the body is different from ātmā, there is no need to lament for the destruction of the body, since the elements composing the body are eternal. This is expressed in this verse.
- The original form of all things is the very fine pradhāna, because it is devoid of all individual forms and names.
- The destruction (nidhanāni) of the names and forms of things in this invisible pradhāna (avyakta) is called avyakta nidhanāni.

# Points from Commentaries and Purports

## Baladeva

- The formation of a pot takes place by eternal material called earth assuming a state of having a pot with belly and neck, and its assuming an opposite state in assuming the form of fragments is its destruction.
- The materials however always remain.
- Thus Parāśara says:

**mahī ghaṭatvaṁ ghaṭataḥ kapālikā cūrṇa-rajas tato'ṇuḥ**

Earth takes the form of a pot and then the form of dust particles.

Viṣṇu Purāṇa 2.12.42

## Points from Commentaries and Purports

### Baladeva

- Thus the meaning is “If the elements in reality remain, then why do you moan due to grief (paridevanā)?”
- And accepting the idea of an eternal ātmā different from the body, then one should in addition not forget verses such as vāsāṁśi jirṇāni. [Note: You should not lament for the transformation of elements, since the soul is eternal.]

## Points from Commentaries and Purports

Baladeva

Dr̥ṣṭi-sr̥ṣṭi vāda

- That which is non-existent in the beginning and end, also does not exist even in the middle, like the false images of horses or chariots seen in dreams.
- The person who has woken up does not lament because of separation from those illusions.
- In this way some philosophers speak, accepting the viewpoint of dr̥ṣṭi-sr̥ṣṭi.



# Points from Commentaries and Purports

Baladeva

Refuting Dr̥ṣṭi-sr̥ṣṭi vāda

- It is actually foolish, because in accepting this position one has to accept the fault of the non-vedic theory of asat kārya vāda.
- Nyāya and Vaiśeṣika philosophies, saying that effect is non-existent in the cause (asat kārya vāda), maintain that God is the operative cause of the world and prakṛti is the material cause.
- The Vedas however state that God is the material (through his śaktis) and the operative cause.
- Just as the Nyāyikas say that any created object has previous non-existence, the dr̥ṣṭi-sr̥ṣṭi-vādīs say that whatever one sees was previously nonexistent. At the moment of seeing it, it is created.]

## Points from Commentaries and Purports

### Baladeva

- Thus even accepting these two theories, there should be no grief at destruction of the body.
- **Note:** The two opinions are: that the elements are eternal and continually evolve and disintegrate on their own (sāṅkhya) and that the middle period of manifestation is an illusion (dṛṣṭi-srṣṭi vāda).

# Points from Commentaries and Purports

## Srila Prabhupada

- Accepting that there are two classes of philosophers, one believing in the existence of the soul and the other not believing in the existence of the soul, there is no cause for lamentation in either case.
- Nonbelievers in the existence of the soul are called atheists by followers of Vedic wisdom.
- Yet even if, for argument's sake, we accept this atheistic theory, there is still no cause for lamentation.
- Apart from the separate existence of the soul, the material elements remain unmanifested before creation.

# Points from Commentaries and Purports

## Srila Prabhupada

- From this subtle state of nonmanifestation comes manifestation, just as from ether, air is generated; from air, fire is generated; from fire, water is generated; and from water, earth becomes manifested.
- From the earth, many varieties of manifestations take place.
- Take, for example, a big skyscraper manifested from the earth.
- When it is dismantled, the manifestation becomes again unmanifested and remains as atoms in the ultimate stage.
- The law of conservation of energy remains, but in course of time things are manifested and unmanifested—that is the difference.

## Points from Commentaries and Purports

### Srila Prabhupada

- Then what cause is there for lamentation either in the stage of manifestation or in unmanifestation?
- Somehow or other, even in the unmanifested stage, things are not lost.
- Both at the beginning and at the end, all elements remain unmanifested, and only in the middle are they manifested, and this does not make any real material difference.

## Section-II – Knowledge of the Soul (11-30)

|| 2.29 ||

**āścarya-vat paśyati kaścīd enam  
āścarya-vad vadati tathaiva cānyaḥ  
āścarya-vac cainam anyaḥ śṛṇoti  
śrutvāpy enam veda na caiva kaścit**

Some realize (**kaścīd paśyati**) the soul with amazement (**enam āścarya-vat**). Others speak of it in amazement (**āścarya-vad vadati tathaiva ca anyaḥ**). Others hear about it with amazement (**āścarya-vat ca enam anyaḥ śṛṇoti**). Hearing about, speaking about it or seeing it (**śrutvāpy enam**), still, no one knows it at all (**veda na ca eva kaścit**).

# Points from Commentaries and Purports

## SVCT

- “What an astonishing thing you are describing!
- And it is so astonishing that though I am being enlightened by You, my lack of discernment does not go away.”
- “Yes, the ātmā is truly astonishing.”
- With this intention the Lord then speaks this verse.
- The word enam in this verse stands for the soul and the body, the combination of both, which constitutes the whole world.
- The meaning would be: Yes, people see this combination of soul and body, which constitutes all living beings, as amazing.

# Points from Commentaries and Purports

## SVCT – Bhanu Swami

- The sanskr̥t for this rather cryptic statement is **enam ātmānam deham ca tad ubhaya rūpam sarva lokam**.
- The meaning as taken by Bhaktivinoda in his translation of the verse is: the soul is amazing since people understand this soul in completely different ways: this jīva tattva is seen as a material entity or body, devoid of conscious substance (deham); as a conscious entity which is not eternal (tad ubhaya-rupam); and as one soul only, as in Advaita philosophy (sarva-lokam).
- In Viśvanātha's commentary he takes the meaning of āścarya as “astonishing” in the sense of “hard to understand,” modifying enam, the ātmā.
- Thus they misunderstand it as a material object, as a temporary spiritual element, or as one all- pervading soul.



# Points from Commentaries and Purports

## Baladeva

- “Though I have been taught many things by you, who are omniscient, I do not understand the nature of the ātmā, which will drive away lamentation. Why is this?”
- Though the jīva’s very nature is said to be both knowledge and bliss (**vijñānam ānandaṁ brahma: the Lord is knowledge and bliss.**), there is no incompatibility to that difference in the svarūpa.
- For the advaitin this is a problem for brahman is knowledge itself without any qualities.
- Since the word ānanda is used with brahman, it would seem to give quality to brahman.
- The advaitin then has to give a roundabout explanation using grammar to avoid quality in brahman. For the vaiṣṇava however there is not difficulty in accepting the two aspects of brahman.

# Points from Commentaries and Purports

## Baladeva

- Though the jīva is knowledge itself, it also takes the role of the knower.
- Being a knower is difficult for the advaitin to accept, since knowing means change, and Brahman is without change.
- Though the jīva is very small, it is spread throughout a large body.
- Though having had a relation with many bodies, it is untouched by those transformations.
- Being filled with many such contradictory qualities, the jīva taught by Me is astonishing.
- That person (kāścīti) who has attained the mercy of guru and has a pure heart realizes (paśyati) the true nature of this astonishing jīva with contrary qualities (enam), through performance of prescribed duties and observing truthfulness, austerities, chanting japa and such things.

# Points from Commentaries and Purports

## Baladeva

- The word aścaryavad can modify the subject or the object.
- The person sees the jīva as an astonishing object; or the person sees the jīva and is astonished.
- Similarly someone speaks of the jīva as astonishing, or speaks about the jīva with astonishment; and hears about the jīva as astonishing thing, or hears about the jīva with astonishment.
- Even having heard about the ātmā, a person who is not pure in heart (kaścīd) does not understand about it.
- Thus the true nature of the jīva is difficult to understand.

# Points from Commentaries and Purports

Baladeva

**śravaṇāyāpi bahubhir yo na labhyaḥ  
śṛṅvanto'pi bahavo yaṁ na vidyuḥ  
āścaryo vaktā kuśalo'sya labdhā  
āścaryo jñātā kuśalānuśiṣṭa**

That ātmā is not the subject of hearing for many (**śravaṇāyāpi bahubhir yo na labhyaḥ**). If many persons hear about the ātmā, they still do not know it (**śṛṅvanto'pi bahavo yaṁ na vidyuḥ**). One who speaks about the ātma is rare (**āścaryo vaktā**), and a skilful speaker is rare (**kuśalo**). One who attains the ātmā is rare (**asya labdhā**). One who knows from a skilful teacher is rare (**āścaryo jñātā kuśalānuśiṣṭa**). [Kaṭha Upaniṣad 1.2.7](#)

# Points from Commentaries and Purports

## Srila Prabhupada

- The fact that the atomic soul is within the body of a gigantic animal, in the body of a gigantic banyan tree, and also in the microbic germs, millions and billions of which occupy only an inch of space, is certainly very amazing.
- Men with a poor fund of knowledge and men who are not austere cannot understand the wonders of the individual atomic spark of spirit, even though it is explained by the greatest authority of knowledge.
- Owing to a gross material conception of things, most men in this age cannot imagine how such a small particle can become both so great and so small.

## Points from Commentaries and Purports

### Srila Prabhupada

- So men look at the soul proper as wonderful either by constitution or by description.
- Illusioned by the material energy, people are so engrossed in subject matters for sense gratification that they have very little time to understand the question of self-understanding, even though it is a fact that without this self-understanding all activities result in ultimate defeat in the struggle for existence.
- Perhaps they have no idea that one must think of the soul, and thus make a solution to the material miseries.

# Points from Commentaries and Purports

## Srila Prabhupada

- Some people who are inclined to hear about the soul may be attending lectures, in good association, but sometimes, owing to ignorance, they are misguided by acceptance of the Supersoul and the atomic soul as one without distinction of magnitude.
- It is very difficult to find a man who perfectly understands the position of the Supersoul, the atomic soul, their respective functions and relationships and all other major and minor details.
- And it is still more difficult to find a man who has actually derived full benefit from knowledge of the soul, and who is able to describe the position of the soul in different aspects.
- But if, somehow or other, one is able to understand the subject matter of the soul, then one's life is successful.

## Points from Commentaries and Purports

### Srila Prabhupada

- The easiest process for understanding the subject matter of self, however, is to accept the statements of the Bhagavad-gītā spoken by the greatest authority, Lord Kṛṣṇa, without being deviated by other theories.
- But it also requires a great deal of penance and sacrifice, either in this life or in the previous ones, before one is able to accept Kṛṣṇa as the Supreme Personality of Godhead.
- Kṛṣṇa can, however, be known as such by the causeless mercy of the pure devotee and by no other way.



## Section-II – Knowledge of the Soul (11-30)

|| 2.30 ||

dehī nityam avadhyo 'yaṁ  
dehe sarvasya bhārata  
tasmāt sarvāṇi bhūtāni  
na tvam śocitum arhasi

O Bhārata (**bhārata**), the soul in the body of all entities (**ayaṁ dehī sarvasya dehe**) can never be killed (**nityam avadhyah**). Therefore (**tasmāt**) you should not lament (**na tvam śocitum arhasi**) for any being (**sarvāṇi bhūtāni**).

## Points from Commentaries and Purports

### Baladeva

- Having succinctly taught the nature of the ātmā which is difficult to understand, the Lord concludes the topic by saying that Arjuna should not grieve for the ātmā.
- Since this jīva (dehī) situated in the destructible bodies of all living entities (dehe) is eternal and cannot be killed at any time, you should not lament for all living entities that have attained bodies including Bhīṣma (sarva bhūtāni).
- You should not lament for the ātmās because they are eternal, and you should not lament for the bodies because they will inevitably be destroyed by their very nature.

## Points from Commentaries and Purports

### Srila Prabhupada

- The Lord now concludes the chapter of instruction on the immutable spirit soul.
- In describing the immortal soul in various ways, Lord Kṛṣṇa establishes that the soul is immortal and the body is temporary.
- Therefore Arjuna as a kṣatriya should not abandon his duty out of fear that his grandfather and teacher—Bhīṣma and Droṇa—will die in the battle.

## Points from Commentaries and Purports

### Srila Prabhupada

- On the authority of Śrī Kṛṣṇa, one has to believe that there is a soul different from the material body, not that there is no such thing as soul, or that living symptoms develop at a certain stage of material maturity resulting from the interaction of chemicals.
- Though the soul is immortal, violence is not encouraged, but at the time of war it is not discouraged when there is actual need for it.
- That need must be justified in terms of the sanction of the Lord, and not capriciously.

## Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's second reason – “Enjoyment”

|| 2.31 ||

**sva-dharmam api cāveksya  
na vikampitum arhasi  
dharmyād dhi yuddhāc chreyo 'nyat  
kṣatriyasya na vidyate**

Even considering your own duties (**sva-dharmam api ca aveksya**), you should not be fearful (**na vikampitum arhasi**). There is nothing better for the warrior (**kṣatriyasya anyat śreyah na vidyate**) than to fight for the right cause (**dharmyād hi yuddhād**).

## Points from Commentaries and Purports

### Surrender Unto Me

- In the next group of verses (31–38), Kṛṣṇa continues His attempt to convince Arjuna to fight.
- The motives He stresses here, however, are not based on knowledge but on fruitive activity and religious duty.
- In this way Kṛṣṇa attacks another of Arjuna's reasons, that is, that he will not be able to enjoy himself after he engages in the battle.
- Therefore, in texts 31–33, Kṛṣṇa presents Arjuna with the argument that dutiful fighting, not fleeing the battlefield, will lead to enjoyment.

## Points from Commentaries and Purports

### SVCT

- Because the soul cannot be destroyed, you should not fear killing (stated in the previous verse).
- And considering from the point of view of your particular duties (since there is nothing better than fighting for dharma), you should not fear killing.
- That is the relation of the two verses.

# Points from Commentaries and Purports

## Baladeva – Introduction to BG

- One who has faith in this scripture, who is steady in following the path of dharma and has conquered the senses, is qualified for this scripture (adhikarī).
- There are three types of qualified persons.
- The first, called saniṣṭha, performs his prescribed duties (of varṇa) as a form of worship of Hari, with desire to see svarga loka.
- **Note:** The saniṣṭha devotee performs niṣkāma karma yoga.
- Therefore his desire to see svargaloka would seemed to be for curiosity, not to enjoy as those performing sakāma karma desire.



## Points from Commentaries and Purports

### Baladeva – Introduction to BG

- The second type, called pariniṣṭhita, follows his prescribed duties to set an example for others and at the same time engages in bhakti to the Lord.
- These two types also follow the rules of their particular aśrāma.
- The third type, called nirapekṣa, whose heart has been purified by austerities, japa, truthfulness and other actions, is absorbed only in worshipping Hari (not following varṇa duties).
- He does not follow the duties of any aśrāma.

# Points from Commentaries and Purports

## Baladeva

- Having taught to all people equally knowledge of the ātmā which is necessary in order to have knowledge of the paramātmā, the Lord will now speak to the sanīṣṭhas (qualified for devotion mixed with prescribed duties) about actions undertaken without personal desires (niṣkāma karma) which will establish ātmā jñāna, while simultaneously purifying the heart.
- Note: This starts in verse 40 and ends with verse 51, after which ātmā jñāna is again discussed.
- In order to produce respect for this steadiness in ātmā jñāna, the Lord first speaks in two verses about the material results produced from actions performed with personal desires (sakāma karma).

# Points from Commentaries and Purports

Baladeva

- The smṛtis say:

**āhaveṣu mitho'nyonyam jighāmsanto mahīkṣitaḥ  
yudhyamānāḥ param śaktyā svargam yānty aparānmukhāḥ**

The kings, fighting each other in battle with the utmost energy, with the intent to kill the opponent, without turning away, reach svarga. Manu 7.90

**yajñeṣu paśavo brahman hanyante satataṁ dvijaiḥ  
saṁskṛtāḥ kila mantraiś ca te'pi svargam avāpnuvan**

The animals which are killed by the brāhmaṇas in sacrifices, being purified with mantras, reach svarga. Mahābhārata, 3.199.93

# Points from Commentaries and Purports

## Baladeva

- Thus, considering your own dharma, you should not deviate from that dharma (vikampitum).
- You have said that you see no benefit in this killing, as it will lead to living in hell continuously after death, because you will commit sin by the battle. But this is not so.
- That applies only to fighting out of ignorance.
- To fight from the principles of dharma (dharmyāt) is beneficial.
- Fighting indeed is the door to victory over the earth, so that you can institute kṣatriya dharma in the form of protecting the citizens and worshipping the brāhmaṇas and gurus.

# Points from Commentaries and Purports

## Srila Prabhupada

- There are two kinds of sva-dharmas, specific duties.
- As long as one is not liberated, one has to perform the duties of his particular body in accordance with religious principles in order to achieve liberation.
- When one is liberated, one's sva-dharma—specific duty—becomes spiritual and is not in the material bodily concept.
- In the bodily conception of life there are specific duties for the brāhmaṇas and kṣatriyas respectively, and these duties are unavoidable.
- Such sva-dharma is ordained by the Lord, and this will be clarified in the Fourth Chapter.

## Points from Commentaries and Purports

### Srila Prabhupada

- On the bodily plane sva-dharma is called varṇāśrama-dharma, or man's steppingstone for spiritual understanding.
- Human civilization begins from the stage of varṇāśrama-dharma, or specific duties in terms of the specific modes of nature of the body obtained.
- Discharging one's specific duty in any field of action in accordance with the orders of higher authorities serves to elevate one to a higher status of life.

## Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's second reason – “Enjoyment”

|| 2.32 ||

yadṛcchayā copapannaṁ  
svarga-dvāram apāvṛtam  
sukhinaḥ kṣatriyāḥ pārtha  
labhante yuddham īdṛśam

Happy are the Warriors (**sukhinaḥ kṣatriyāḥ pārtha**) who obtain such a battle (**labhante īdṛśam yuddham**) which comes just without effort (**yadṛcchayā ca upapannaṁ**) and which opens the doors to heaven (**svarga-dvāram apāvṛtam**).

# Points from Commentaries and Purports

## Baladeva

- Moreover, since without your effort this war will bring great benefit, your fear is not justified.
- Ca is used here for emphasis only (yadṛcchayā ca—just without effort).
- Fortunate (sukhinaḥ) kṣatriyas obtain such wars— with great warriors such as Bhīṣma, which come to them without effort— because if they are victorious they attain fame and kingdom by honest effort, and if they die, they very quickly attain svarga.
- The Lord indicates this by saying that there is no obstacles to attain svarga (svarga dvāram apāvṛtam), whereas by performance of the jyotiṣṭoma sacrifice one attains svarga only after a long time.
- Thus the Lord indicates the superiority of fighting to sacrifices.



# Points from Commentaries and Purports

## Srila Prabhupada

- As supreme teacher of the world, Lord Kṛṣṇa condemns the attitude of Arjuna, who said, "I do not find any good in this fighting. It will cause perpetual habitation in hell."
- Such statements by Arjuna were due to ignorance only.
- He wanted to become nonviolent in the discharge of his specific duty.
- For a kṣatriya to be on the battlefield and to become nonviolent is the philosophy of fools.
- Considering all aspects, Arjuna had no reason to refrain from fighting.
- If he should conquer his enemies, he would enjoy the kingdom; and if he should die in the battle, he would be elevated to the heavenly planets, whose doors were wide open to him.
- Fighting would be for his benefit in either case.

## Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's Third reason – “Fear of Sin”

|| 2.33 ||

atha cet tvam imam dharmyam  
saṅgrāmaṁ na kariṣyasi  
tataḥ sva-dharmaṁ kīrtiṁ ca  
hitvā pāpam avāpsyasi

If you do not take part (**atha cet tvam na kariṣyasi**) in this righteous war (**imam dharmyam saṅgrāmaṁ**), giving up your duty and fame (**sva-dharmaṁ kīrtiṁ ca hitvā**), you will instead reap sin (**tataḥ pāpam avāpsyasi**).

# Points from Commentaries and Purports

## Baladeva

- In this and the following verses the Lord shows the faults in not fighting.
- Giving up your duty of fighting (dharmyam saṅgrāmam) and also the glory attained by pleasing Śiva and killing the Nivāta kavacas and others, you will reap only sin, by neglect of your duty, as such conduct is forbidden by the smṛtis.
- na nivarteta saṅgrāmād: one should not turn away from battle. (Manu Smṛti 7.88)
- **Note:** Arjuna went to Mount Kailāsa and pleased Śiva. Śiva bestowed on him his Pāśupata weapon. When Indra was attacked by the Nivātakavacas, he called Arjuna, who killed them all.

## Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's second reason – “Enjoyment”

|| 2.34 ||

akīrtim cāpi bhūtāni  
kathayiṣyanti te 'vyayām  
sambhāvitasya cākīrtir  
maraṇād atiricyate

They will speak incessantly (**bhūtāni avyayām kathayiṣyanti**) of your infamy (**te akīrtim**). For one who has great position (**sambhāvitasya**), dishonor (**ākīrtih**) is worse than death (**maraṇād atiricyate**).

## Points from Commentaries and Purports

### Surrender Unto Me

- We may question why a devotee like Arjuna should be concerned about honor or dishonor.
- We should understand that in this section of Bhagavad-gītā, Kṛṣṇa is not speaking to Arjuna on the transcendental platform of devotional service.
- Rather, He is addressing Arjuna's brave kṣatriya spirit.
- The pain of a disgraced life will be more painful than death for a warrior like Arjuna.

## Points from Commentaries and Purports

### Baladeva

- “Not only do you destroy your duty but you also completely destroy your fame. All the people will talk of your eternal infamy in fleeing at the commencement of the battle.”
- “But from fear of death, I could tolerate the infamy.”
- “No, death is preferable (atiricyate) to infamy for one who has attained such a high position (sambhāvitasya).”

## Points from Commentaries and Purports Srila Prabhupada

- Both as friend and philosopher to Arjuna, Lord Kṛṣṇa now gives His final judgment regarding Arjuna's refusal to fight.
- The Lord says, "Arjuna, if you leave the battlefield before the battle even begins, people will call you a coward.
- And if you think that people may call you bad names but that you will save your life by fleeing the battlefield, then My advice is that you'd do better to die in the battle.
- For a respectable man like you, ill fame is worse than death.
- So, you should not flee for fear of your life; better to die in the battle.
- That will save you from the ill fame of misusing My friendship and from losing your prestige in society."

## Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's second reason – “Enjoyment”

|| 2.35 ||

**bhayād raṇād uparataṁ  
maṁsyante tvāṁ mahā-rathāḥ  
yeṣāṁ ca tvāṁ bahu-mato  
bhūtvā yāsyasi lāghavam**

The great warriors (**mahā-rathāḥ**), by whom you were regarded highly (**yeṣāṁ ca tvāṁ bahu-mataḥ bhūtvā**), and will now gain insignificance (**lāghavam yāsyasi**), will think (**maṁsyante**) that you have abandoned the battlefield out of fear (**tvāṁ bhayād raṇād uparataṁ**).



## Points from Commentaries and Purports Baladeva

- “But how can I gain infamy from neglecting to fight out of compassion and avoiding the sin of destruction of the family?”
- “Mahārathas like Duryodhana will think that you have left the battle from fear of Karṇa and others, not out of compassion for friends.
- Warriors do not give up battle out of compassion, and do so only out of fear of the enemy.
- Previously those who respected you as a warrior and worthy enemy, having many good qualities (bahumataḥ), will now, at the time of battle, think that you have given up the battle because you are a coward.
- You will reap intolerable contempt from them.”

## Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's second reason – “Enjoyment”

|| 2.36 ||

avācya-vādāṁś ca bahūn  
vadiṣyanti tavāhitāḥ  
nindantas tava sāmāthyam  
tato duḥkhataram nu kim

They will speak (**tava ahitāḥ vadiṣyanti**) many unspeakable words about you (**avācya-vādān ca bahūn**), criticizing your abilities (**nindantah tava sāmāthyam**). What could more painful (**tato duḥkhataram nu kim**)?

## Points from Commentaries and Purports

### Baladeva

- Moreover, your enemies (ahitāḥ), the sons of Dhṛtarāṣṭra, will criticize your previously recognized bravery and call you many displeasing words like “barren sesame seed.” (useless person)
- What extreme pain you will receive from hearing such displeasing words.
- Thus, these six verses have shown that avoiding the war will bring about infamy and loss of svarga.

## Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's second reason – “Enjoyment”

|| 2.37 ||

**hato vā prāpsyasi svargam  
jitvā vā bhokṣyase mahīm  
tasmād uttiṣṭha kaunteya  
yuddhāya kṛta-niścayaḥ**

Being killed, you will attain heaven (**hato vā prāpsyasi svargam**). Being victorious, you will enjoy the earth (**jitvā vā bhokṣyase mahīm**). Therefore, rise, O son of Kuntī (**tasmād uttiṣṭha kaunteya**), and fight with determination (**yuddhāya kṛta-niścayaḥ**).

## Points from Commentaries and Purports

### Baladeva

- “I am giving up the battle because it is uncertain that I will even be victorious.”
- “Even being defeated and killed, you will attain svarga.
- Being victorious, you will enjoy the earth.
- In both cases, you gain.”

## Section-III – Karma Kanda (31-38)

Krsna refutes Arjuna's Third reason – “Fear of Sin”

|| 2.38 ||

sukha-duḥkhe same kṛtvā  
lābhālābhau jayājayau  
tato yuddhāya yujyasva  
naivaṁ pāpam avāpsyasi

Being equal in happiness and distress (**sukha-duḥkhe same kṛtvā**), in gain or loss (**lābha alābhau**), in victory or defeat (**jaya ajayau**), engage in the battle (**tato yuddhāya yujyasva**). You will not incur any sin (**na evaṁ pāpam avāpsyasi**).

# Points from Commentaries and Purports

## Baladeva

- “You have explained by verse 33 and the verses following it, that I will attain sin by not fighting since I will be giving up my duty.
- But still, I should not fight because sin will arise from killing brāhmaṇas and gurus in a war to gain a kingdom.”
- “It is not so: you will not incur sin by killing them, when you are fighting with the desire for liberation.”
- This is explained in this verse.
- Being equal (sama) means to remain unchanging in this world in all circumstances.

# Points from Commentaries and Purports

## Baladeva

- Not being attached to happiness and its cause, victory, and not having dislike of unhappiness and its cause, not attaining a kingdom due to defeat—being of unchanging heart, engage in fighting: engage in the fighting only because it is your duty.
- As a fighter you will not incur sin in killing them because of your disposition of desiring liberation.
- One who fights with hankering for material results incurs sin, but one who desires true knowledge destroys infinite sins accumulated from the past.”
- “How does one become inclined to fighting, charity or other actions without desire for results? It is difficult.”
- “Understand that attachment to the infinite bliss of the ātmā is the inspiration, just as attachment to kingdom is the inspiration for the fool who throws himself off a cliff.”



# Points from Commentaries and Purports

## Srila Prabhupada

- Lord Kṛṣṇa now directly says that Arjuna should fight for the sake of fighting because He desires the battle.
- There is no consideration of happiness or distress, profit or loss, victory or defeat in the activities of Kṛṣṇa consciousness.
- That everything should be performed for the sake of Kṛṣṇa is transcendental consciousness; so there is no reaction to material activities.
- He who acts for his own sense gratification, either in goodness or in passion, is subject to the reaction, good or bad.
- But he who has completely surrendered himself in the activities of Kṛṣṇa consciousness is no longer obliged to anyone, nor is he a debtor to anyone, as one is in the ordinary course of activities. (**devarṣi-bhūtāpta...**)

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.39 ||

eṣā te 'bhihitā sāṅkhye  
buddhir yogē tv imām śṛṇu  
buddhyā yukto yayā pārtha  
karma-bandham prahāsyasi

I have spoken to you knowledge of ātmā jñāna (**eṣā te abhihitā sāṅkhye**). Now hear about knowledge of niskāma karma yoga (**buddhir yogē tv imām śṛṇu**). By engaging your intelligence in this yoga (**yayā buddhyā yukto**), O son of Pṛthā (**pārtha**), you will become free from the bondage of karma (**karma-bandham prahāsyasi**).

I have taught you understanding necessary for the process of jñāna (**eṣā te abhihitā sāṅkhye**). Now hear about understanding necessary for the process of bhakti (**buddhir yogē tv imām śṛṇu**). By engaging your intelligence in this yoga (**yayā buddhyā yukto**), O son of Pṛthā (**pārtha**), you will become free from the bondage of karma (**karma-bandham prahāsyasi**).

# Points from Commentaries and Purports

## SVCT

- In this verse, Kṛṣṇa concludes the topic of jñāna-yoga which he has just taught.
- Sāṅkhya means “that by which true knowledge of things (vastu-tattvam) is perfectly (samak) revealed (khyāyate).”
- In other words, sāṅkhya means a perfect process of knowing.
- The intelligence (eṣā) to be implemented in that process has been explained.
- Now hear about the intelligence necessary to implement bhakti-yoga (yoge) which will now be explained.
- Endowed with this understanding concerning the subject of bhakti-yoga, you will give up saṁsāra

# Points from Commentaries and Purports

## Baladeva

- Having concluded His instructions on jñāna yoga, the Lord now begins to speak about niṣkāma karma yoga, the process for attaining jñāna yoga.
- Sāṅkhya means upaniṣad, that by which truth is completely explained (samyak khyāyate), that by which the true nature of ātmā is presented.
- The understanding (eṣa buddhiḥ) necessary for performance of sankhya (sāṅkhye) alone has been spoken to you, starting with ne tv evāham (verse 12) and ending with tasmāt sarvāṇi bhūtāni (verse 30).
- If that understanding does not arise because of impurities in your heart, hear about the understanding necessary to execute karma yoga (yoge), which will now be spoken.

## Points from Commentaries and Purports

### Baladeva

- This niṣkāma karma yoga is then praised in the last line by stating the results of practicing it.
- You, performing these actions, engaged in this understanding, will be freed from the bondage created by action.
- Executing these actions with great energy with a desire for the bliss of ātmā and by the order of the Lord, you will cross over saṁsāra by being fixed in ātmā jñāna which will appear within you, which gains its power to liberate by being directed to ātmā and the Lord.
- In the Gītā it is explained that sakāma karma leads to gaining animals, sons or kingdom, whereas niṣkāma karma brings about jñāna.

# Points from Commentaries and Purports

## Srila Prabhupada

- Arjuna's proposal not to fight was based on sense gratification.
- Forgetting his prime duty, he wanted to cease fighting, because he thought that by not killing his relatives and kinsmen he would be happier than by enjoying the kingdom after conquering his cousins and brothers, the sons of Dhṛtarāṣṭra. In both ways, the basic principles were for sense gratification.
- Kṛṣṇa, therefore, wanted to explain to Arjuna that by killing the body of his grandfather he would not be killing the soul proper, and He explained that all individual persons, including the Lord Himself, are eternal individuals etc. (Sankhya).
- This Sāṅkhya has nothing to do with Sāṅkhya philosophy of the atheist Kapila.

# Points from Commentaries and Purports

## Srila Prabhupada

- Arjuna has already accepted Kṛṣṇa as his spiritual master by surrendering himself unto Him.
- Consequently, Kṛṣṇa will now tell him about the working process in buddhi-yoga, or karma-yoga, or in other words, the practice of devotional service only for the sense gratification of the Lord.
- This buddhi-yoga is clearly explained in Chapter Ten, verse ten, as being direct communion with the Lord, who is sitting as Paramātmā in everyone's heart.
- But such communion does not take place without devotional service.

# Points from Commentaries and Purports

## Srila Prabhupada

- One who is therefore situated in devotional or transcendental loving service to the Lord, or, in other words, in Kṛṣṇa consciousness, attains to this stage of buddhi-yoga by the special grace of the Lord.
- Thus the buddhi-yoga mentioned in this verse is the devotional service of the Lord, and the word Sāṅkhya mentioned herein has nothing to do with the atheistic sāṅkhya-yoga enunciated by the imposter Kapila.
- One should not, therefore, misunderstand that the sāṅkhya-yoga mentioned herein has any connection with the atheistic Sāṅkhya.
- Nor did that philosophy have any influence during that time; nor would Lord Kṛṣṇa care to mention such godless philosophical speculations.



## Points from Commentaries and Purports

### Srila Prabhupada

- Real Sāṅkhya philosophy is described by Lord Kapila in the Śrīmad-Bhāgavatam, but even that Sāṅkhya has nothing to do with the current topics.
- Here, Sāṅkhya means analytical description of the body and the soul.
- Lord Kṛṣṇa made an analytical description of the soul just to bring Arjuna to the point of buddhi-yoga, or bhakti-yoga.
- Therefore, Lord Kṛṣṇa's Sāṅkhya and Lord Kapila's Sāṅkhya, as described in the Bhāgavatam, are one and the same.
- They are all bhakti-yoga.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.40 ||

nehābhikrama-nāśo 'sti  
pratyavāyo na vidyate  
sv-alpam apy asya dharmasya  
trāyate mahato bhayāt

In this process (**iha abhikrama**), there is no loss by stopping without completion (**na nāśah asti**), and no sin incurred by imperfection in performance (**pratyavāyo na vidyate**). One is protected from birth and death (**trāyate mahato bhayāt**) even by practicing a little of this process (**sv-alpam apy asya dharmasya**).

## Points from Commentaries and Purports

### SVCT

- There are two types of yoga explained in this section of the chapter: activities of bhakti, including hearing chanting and other such activities; and prescribed duties offered to the Lord without personal desire (niṣkāma-karma-yoga), which is expressed later starting with the verse karmaṇy evādhikāras te (BG 2.47).
- Before that, however, bhakti is discussed.
- Because bhakti alone, and no other process, is beyond the three modes, a person transcends the modes only by performing bhakti-yoga.
- Thus the statement nistraiguṇyo bhava to Arjuna (BG 2.45) indicates that this section is about bhakti.
- The nirguṇa nature of bhakti is also well supported by the statements of the Eleventh Canto of Bhāgavatam.

# Points from Commentaries and Purports

## SVCT

- Jñāna and karma cannot be said to be nistraiguṇya because of the presence of sattva in jñāna, and rajas in karma.
- And the bhakti found in karma-yoga in the form of offering ones prescribed actions to the Lord is present there just makes karma lose its uselessness and bear material fruits.
- This process of karma-yoga does not have the designation of bhakti proper because predominance of bhakti is absent.
- If one considers karma offered to the Lord to be bhakti, then what would the designation karma refer to?
- If one says that it refers to prescribed karma not offered to the Lord, that cannot be, for Nārada says:

# Points from Commentaries and Purports

SVCT

**naiṣkarmyam apy acyuta-bhāva-varjitam  
na śobhate jñānam alam nirañjanam  
kutaḥ punaḥ śaśvad abhadram īśvare  
na cārpitam karma yad apy akāraṇam**

Even the stage of jñāna without the bondage of karma (**naiṣkarmyam jñānam apy**) is not glorious (**na śobhate**) if it is devoid of bhakti to the Supreme Lord (**acyuta-bhāva-varjitam**). What is the use of having destroyed ignorance (**alam nirañjanam**)? What then to speak of sakāma-karma which causes suffering, both during practice and at the stage perfection (**kutaḥ punaḥ śaśvad abhadram**), and niṣkāma-karma (**yad apy akāraṇam karma**), when not offered to the Lord (**īśvare na cārpitam**)? SB 1.5.12

## Points from Commentaries and Purports

### SVCT

- This statement indicates that karma devoid of the Lord is completely useless.
- Therefore, in this verse and in the verses till verse 45, bhakti, characterized only by hearing, chanting, and other devotional acts, practiced only to attain the sweetness of the Lord's lotus feet, is being described.
- Nişkāma-karma-yoga will also be described. Both of these are indicated by the word buddhi-yoga mentioned in verse 39.
- In the phrase dadāmi buddhi-yogam taṁ yena mām upayānti te (BG 10.10), the word buddhi-yoga indicates bhakti-yoga.
- In the phrase durena hy avaram karma buddhi-yogād dhanañjaya (BG 2.49), the word buddhi-yoga indicates nişkāma-karma-yoga.

## Points from Commentaries and Purports

### SVCT

- Thus, this present verse is a glorification of the process of bhakti with hearing and chanting, which is beyond the modes of nature.
- In bhakti-yoga (iḥa) there is no destruction (nāśaḥ), and there is also no sin incurred (pratyavāya), if the practice has just begun (abhikrama) and then stopped.
- If karma-yoga, however, is begun and then stopped, there is both destruction of the fruits of karma-yoga and sinful reaction as well for the performer.
- “But then, by non-performance of bhakti which he is supposed to do, the aspiring practitioner also should not get any results.”
- “Whatever little bhakti was there by the initial practice (svalpam apy asya dharmasya), even that small amount, will certainly deliver him from the bondage of saṁsāra (mahato bhayat).”

## Points from Commentaries and Purports

### SVCT

- This is understood from such verses as the following:

**yan-nāma sakṛcchravaṇāt pukkaśo 'pi vimucyate saṁsārād**

Merely by hearing the holy name of Your Lordship only once (**yan-nāma sakṛt śravaṇāt**), even caṇḍālas men of the lowest class (**pukkaśah api**), are freed from all material contamination (**saṁsārād vimucyate**). SB 6.16.44

- And it is also seen in the example of Ajāmila and others.
- One can see that the following statement by the Lord has the same meaning:



## Points from Commentaries and Purports

SVCT

na hy aṅgopakrame dhvaṁso  
mad-dharmasyoddhavāṅv api  
mayā vyavasitaḥ samyaṅ  
nirguṇatvād anāśiṣaḥ

My dear Uddhava (aṅga uddhava), because I have personally established it (mayā samyak vyavasitaḥ), this process of devotional service unto Me (mad-dharmasya) is transcendental and free from any material motivation (nirguṇatvād anāśiṣaḥ). Certainly a devotee never suffers (na hy aṅu api dhvaṁsah) even the slightest loss by adopting this process (upakrame). SB 11.29.20

- In the Bhāgavatam verse quoted above, Kṛṣṇa also shows the cause of indestructibility of bhakti.
- As it is beyond the guṇas, it never can be destroyed.
- The same reasoning should also be applied to the present Gītā verse.

# Points from Commentaries and Purports

## SVCT

- One cannot say however that niṣkāma-karma-yoga, even by being offered to the Lord, is beyond the modes of nature, for it is said:

**mad-arpaṇam niṣphalam vā sattvam nija-karma tat**

- Work performed as an offering to Me (**nija-karma mad-arpaṇam**), without consideration of the fruit (**niṣphalam vā**), is considered to be in the mode of goodness (**tat sattvam**). SB 11.25.23
- This verse indicates that niṣkāma-karma-yoga, even by the power of being offered to the Lord, is in the material mode of sattva (and therefore subject to destruction).

## Points from Commentaries and Purports

### Baladeva

- The Lord praises this karma yoga, executed with the understanding that will be described.
- There is no destruction of the power to give results for one who begins (abhikrama) the practice of niskāma karma yoga (iha) described in previously quoted śruti tam etaṁ vedānuvacanena brāhmaṇā vividiṣanti yajñena dānena tapasā nāśakena.
- This means that there is no lack of results even if the process is started but not completed.
- In this process, there are also no negative results (pratyavāyaḥ) for imperfection in chanting mantras or other components, because all negative effects are destroyed by the power of aiming for ātmā and by the name of bhagavān indicated in om tat sat.

## Points from Commentaries and Purports

### Baladeva

- Executing even a little of this dharma, niṣkāma karma yoga offered to the Lord, protects the practitioner (trayate) from saṁsāra (mahato bhayāt).
- The Lord will later say pārtha naiveha nāmutra: O son of Pṛthā, he does not meet destruction in this life or the next. One who has done the auspicious work of yoga does not meet an unfortunate end, O my son. (BG 6.40)
- Duties executed with desire (sakāma karma), executed to the conclusion with all ceremonies intact, yield results.

## Points from Commentaries and Purports

### Baladeva

- If some of the elements such as the mantras are defective or absent, then contrary results appear (desired material results do not appear).
- But actions performed without desire (niṣkāma karma), to the best of one's ability (perhaps not completed, and with defective or missing elements), yield the result—in the form of steadiness in jñāna.
- And because of having the goal of ātmā and utterance of the name of the Lord, no sin is incurred.

# Points from Commentaries and Purports

## Srila Prabhupada

- Activity in Kṛṣṇa consciousness, or acting for the benefit of Kṛṣṇa without expectation of sense gratification, is the highest transcendental quality of work.
- Even a small beginning of such activity finds no impediment, nor can that small beginning be lost at any stage.
- Any work begun on the material plane has to be completed, otherwise the whole attempt becomes a failure.
- But any work begun in Kṛṣṇa consciousness has a permanent effect, even though not finished.

# Points from Commentaries and Purports

## Srila Prabhupada

- The performer of such work is therefore not at a loss even if his work in Kṛṣṇa consciousness is incomplete.
- One percent done in Kṛṣṇa consciousness bears permanent results, so that the next beginning is from the point of two percent, whereas in material activity without a hundred percent success there is no profit.
- Material activities and their results end with the body.
- But work in Kṛṣṇa consciousness carries a person again to Kṛṣṇa consciousness, even after the loss of the body.

## Points from Commentaries and Purports

### Srila Prabhupada

- At least one is sure to have a chance in the next life of being born again as a human being, either in the family of a great cultured brāhmaṇa or in a rich aristocratic family that will give one a further chance for elevation.
- That is the unique quality of work done in Kṛṣṇa consciousness.



## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.41 ||

**vyavasāyātmikā buddhir  
ekeha kuru-nandana  
bahu-śākhā hy anantāś ca  
buddhayo 'vyavasāyinām**

Resolute intelligence (**vyavasāyātmikā buddhih**) is only one in this process (**ekā iha**), O son of the Kurus (**kuru-nandana**). The intelligence of those who are irresolute (**avyavasāyinām buddhayah**) has many branches of action (**bahu-śākhā hy**) and unlimited desires (**anantāh ca**).

## Points from Commentaries and Purports

### SVCT

- Moreover among all types of intelligence, that intelligence concentrated on bhakti-yoga is the best.
- Resolute intelligence fixed in bhakti-yoga is only one. The meaning of this is illustrated as follows.
- “My sādhana is to serve the lotus feet of the Lord, to remember and glorify Him as instructed by my guru.
- That is also my goal (sādhya).
- It is my life sustaining medicine, for I cannot give up the sādhana and the sādhya.

# Points from Commentaries and Purports

## SVCT

- This is my most desirable object, my duty, and nothing else is my duty; nothing else is desired, even in dreams.
- There may be happiness or sorrow.
- Samsāra may be destroyed, or may not be destroyed.
- That is no loss for me. Let there only be resolute intelligence fixed in pure bhakti.”
- It is said:  
**tato bhajeta mām bhaktyā śraddhānur dṛḍha-niścayaḥ**

My devotee should remain happy and worship Me with great faith and conviction. SB 11.20.28

# Points from Commentaries and Purports

## SVCT

- The intelligence of others however is not ekā.
- Those intellects have many branches, and thus the intellects are unlimited (anantāḥ) rather than one, because of the unlimited desires to fulfill in karma-yoga.
- For instance, in jñāna-yoga, in order to purify the mind, one must first fix the intelligence on niṣkāma-karma.
- When the mind is purified, the intelligence then concentrates on giving up action (karma-sannyāsa).
- Next, the intelligence concentrates on jñāna, knowledge.
- But the intelligence at that time must also concentrate on bhakti so that jñāna does not become devoid of results.

## Points from Commentaries and Purports

### SVCT

- The intelligence then concentrates on giving up jñāna, as the Lord says, jñānam ca mayi sannyaset one should surrender such knowledge in order to attain me. (SB 11.19.1)
- Thus the intelligences or minds, concentrating on different objects, are said to be infinite or many.
- And the types of differing sādhanas are also many, since karma, jñāna and bhakti must all be performed.

## Points from Commentaries and Purports

### Baladeva

- In this verse the Lord distinguishes the intelligence directed towards niṣkāma karma from the intelligence directed towards kāmya karma.
- O son of the Kurus, among all these actions authorized by the Vedas (iha), the consciousness purified by niṣkāma karma as a form of worship of the Lord, the intelligence firmly ascertaining (vyavasāyaṭmikā buddhiḥ) that one will realize the true nature of ātmā through the jñāna contained within niṣkāma karma, like lotus arising from the root—that intelligence has only one object (ekā), in the sense that it is fixed only on carrying out all those actions for realization of ātmā.

# Points from Commentaries and Purports

## Baladeva

- The intellects of those who undertake kāmya karmas (avyavasāyinām) however have infinite objects (anantāḥ), having desires for unlimited objects such as sons, food, animals or svarga.
- And all of these goals have many branches (bahu sākhāḥ).
- Though a single goal may be prescribed in the scriptures for rituals like the full moon sacrifice, the scriptures also speak of many desires for intermediate fruits such as progeny and long life.
- In performing kāmya karma there is no regard for knowledge of ātmā different from the body, for it is impossible to have such conviction in the ātmā for one engaged in kāmya karma.

# Points from Commentaries and Purports

## Srila Prabhupada

### What is vyavasāyātmikā intelligence?

- A strong faith that by Kṛṣṇa consciousness one will be elevated to the highest perfection of life is called vyavasāyātmikā intelligence.
- The Caitanya-caritāmṛta (Madhya 22.62) states:

**'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya  
kṛṣṇe bhakti kaile sarva-karma kṛta haya**

- Faith means unflinching trust in something sublime.
- When one is engaged in the duties of Kṛṣṇa consciousness, he need not act in relationship to the material world with obligations to family traditions, humanity, or nationality.



# Points from Commentaries and Purports

## Srila Prabhupada

### Krsna Conscious activities are on the absolute plane

- Fruitive activities are the engagements of one's reactions from past good or bad deeds.
- When one is awake in Kṛṣṇa consciousness, he need no longer endeavor for good results in his activities.
- When one is situated in Kṛṣṇa consciousness, all activities are on the absolute plane, for they are no longer subject to dualities like good and bad.
- The highest perfection of Kṛṣṇa consciousness is renunciation of the material conception of life.
- This state is automatically achieved by progressive Kṛṣṇa consciousness.

# Points from Commentaries and Purports

Srila Prabhupada

Basis of Vyavasayatmika intelligence is Knowledge

- The resolute purpose of a person in Kṛṣṇa consciousness is based on knowledge.
- Vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ: a person in Kṛṣṇa consciousness is the rare good soul who knows perfectly that Vāsudeva, or Kṛṣṇa, is the root of all manifested causes.
- As by watering the root of a tree one automatically distributes water to the leaves and branches, so by acting in Kṛṣṇa consciousness one can render the highest service to everyone—namely self, family, society, country, humanity, etc.
- If Kṛṣṇa is satisfied by one's actions, then everyone will be satisfied.

## Points from Commentaries and Purports

### Srila Prabhupada

Such knowledge can be received only by pleasing a bonafide guru

- Service in Kṛṣṇa consciousness is, however, best practiced under the able guidance of a spiritual master who is a bona fide representative of Kṛṣṇa, who knows the nature of the student and who can guide him to act in Kṛṣṇa consciousness.
- As such, to be well versed in Kṛṣṇa consciousness one has to act firmly and obey the representative of Kṛṣṇa, and one should accept the instruction of the bona fide spiritual master as one's mission in life.
- **yasya prasādād bhagavat-prasādo**

## Points from Commentaries and Purports

Srila Prabhupada

But, if a person's mind is not firmly fixed in guru's instructions, it is prone to be diverted

- The whole process, however, depends on perfect knowledge of the soul beyond the conception of the body—not theoretically but practically, when there is no longer a chance for sense gratification manifested in fruitive activities.
- One who is not firmly fixed in mind is diverted by various types of fruitive acts.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

॥ 2.42-43 ॥

yām imām puṣpitām vācam  
pravadanty avipaścitaḥ  
veda-vāda-ratāḥ pārtha  
nānyad astīti vādinaḥ

kāmātmānaḥ svarga-parā  
janma-karma-phala-pradām  
kriyā-viśeṣa-bahulām  
bhogaiśvarya-gatiṁ prati

The unintelligent people (**avipaścitaḥ**), absorbed in the praises of svarga offered in the Vedas (**veda-vāda-ratāḥ**), who propound that there is nothing higher than svarga (**na anyad asti iti vādinaḥ**), attractively speak those superficially attractive words (**yām imām puṣpitām vācam pravadanty**).

Filled with desire (**kāmātmānaḥ**), thinking heaven as ultimate (**svarga-parā**), the unintelligent speak many words (**kriyā-viśeṣa-bahulām**) concerning attainment of power and enjoyment (**bhoga aiśvarya-gatiṁ prati**), which gives fruits to their action, actions in varṇāśrama and high birth (**janma-karma-phala-pradām**).

# Points from Commentaries and Purports

## Baladeva

- “But these persons should also develop fixed intelligence because the śrutis deal with both subjects equally.”
- “No, this fixed intelligence will not arise, because they have faults in the heart.” This is explained in three verses.
- Those with little knowledge (avipaścitaḥ) speak words (imām vacām) such as jyotiṣṭomena svargakāmo yajeta: a person desiring svarga should perform the jyotiṣṭoma sacrifice. (Apastambha Śrauta Sūtra, Black Yajur veda, 10.2.1)
- They think that these are the best words in the Vedas.
- Fixed intelligence does not arise in the minds of those people whose consciousness is stolen by these words.
- The thought is completed in verse 44.

# Points from Commentaries and Purports

## Baladeva

- **What type of words are these?**
- The words are like flowering creepers which are full of poison, appearing attractive, but with no beneficial purpose.
- **Then why do they say these words?**
- They are absorbed in the exaggerated praises offered in the Vedas, because they think that those statements must be true, being part of the Veda.
- Examples are as follows:  
**apāma somam amṛtā abhūma**

We drank soma and became immortal. Rig Veda 8.48.3

# Points from Commentaries and Purports

## Baladeva

- They say that there is no supreme, eternal happiness in the form of liberation attained through spiritual knowledge of jīva and God; nothing other than reaching svarga through kāmya karma exists (na anyad asti).
- They speak in this way because they reason that the statements of Vedānta, which proposes liberation, are secondary because they do not proclaim the devatās, the performer and the various stages of action.
- Their hearts are possessed by desires for material happiness (kāmātmānaḥ).
- If that is the case, they have no desire for liberation at all.



# Points from Commentaries and Purports

## Baladeva

- Rather they consider svarga alone, with availability of nectar and beautiful women, to be the best goal (svarga parā).
- Being so afflicted by desires, nothing else occurs in their minds.
- They speak (pravadanti of the previous verse) words in which the rituals like jyotiṣṭoma sacrifices (kriyā viśeṣa) are many (bahulām) directed towards the attainment (gatim) of enjoyment (bhoga), such as beautiful women and drinking nectar, and lordship (āiṣvarya) over the devatās.
- They speak words which continually (promise to) bestow (pradām) birth with appropriate body and senses (janma), which enables them to perform actions prescribed by varṇa and āśrama (karma), and attain fruits such as temporary food, animals and svarga (phalam).

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.44 ||

**bhogaiśvarya-prasaktānām  
tayāpahṛta-cetasām  
vyavasāyātmikā buddhiḥ  
samādhau na vidhīyate**

For those people, who are attached to enjoyment and power (**bhoga aiśvarya-prasaktānām**), whose consciousness has been deluded by that talk (**tayā apahṛta-cetasām**), the resolute intelligence (**vyavasāyātmikā buddhiḥ**) does not take place (**na vidhīyate**) in the mind (**samādhau**).

# Points from Commentaries and Purports

## Srila Prabhupada

- Samādhi means "fixed mind."
- The Vedic dictionary, the Nirukti, says, samyag ādhīyate 'sminn ātma-tattva-yāthātmyam: "When the mind is fixed for understanding the self, it is said to be in samādhi. "
- Samādhi is never possible for persons interested in material sense enjoyments and bewildered by such temporary things.
- They are more or less condemned by the process of material energy.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.45 ||

traī-guṇya-viṣayā vedā  
nistrai-guṇyo bhavārjuna  
nirdvandvo nitya-sattva-stho  
niryoga-kṣema ātmavān

The subject of the Vedas is the three modes (**traī-guṇya-viṣayā vedā**). Rise above the three modes, Arjuna (**nistrai-guṇyo bhava arjuna**), and be free of dualities (**nirdvandvo**), situated with the eternal devotees (**nitya-sattva-stho**), devoid of desire for gain or preservation (**niryoga-kṣema**), and be engaged in the intelligence given by Me (**ātmavān**).

# Points from Commentaries and Purports

## SVCT

- Give up all sādhanas of dharma, artha, kāma and mokṣa, and just take shelter of bhakti-yoga. That is the intention of this verse.
- The Vedas have the ability to reveal only karma and jñāna and other topics composed of the three modes (traiguṇya viṣaya) for personal gratification.
- The suffix ya in traiguṇya viṣaya here denotes self-interest.
- This statement of course means that the majority of texts deal with material subjects.
- However the śrutis (Vedas) do say:  
**bhaktir evainam nayati**

Bhakti alone leads to the Lord. Māṭhara Śruti

# Points from Commentaries and Purports

## SVCT

**yasya deve parā bhaktir yathā deve tathā gurau**

One should have as much devotion in guru as one does in the Lord.  
Śvetāśvatara Upaniṣad 6.23

- As well, the pañcarātra and smṛti scriptures, and other Upaniṣads like the Gītā Upaniṣad and Gopāla Tāpanī Upaniṣad make nirguṇa-bhakti the subject of discussion.
- If the Vedas did not speak of bhakti at all, then bhakti could not be substantiated.
- Do not involve yourself with those statements of the Vedas dealing with jñāna and karma affected by the three guṇas (nistraiguṇya bhava).

## Points from Commentaries and Purports

### SVCT

- But you should always follow the Vedic statements dealing with bhakti. By following those injunctions, you are free from fault:

**śruti-smṛti-purāṇādi-pāñcarātra-vidhiṃ vinā  
aikāntikī harer bhaktir utpātāyaiva kalpyate**

Without following the rules of śruti, smṛti, purāṇas and pañcarātra (**śruti-smṛti-purāṇādi-pāñcarātra-vidhiṃ vinā**), pure bhakti to the Lord (**aikāntikī harer bhaktir**) creates disaster (**utpātāyaiva kalpyate**). Bhakti Rasāmṛta Sindhu, 1.2.101 quoted from Brahma-yāmala

- By this, one can understand that the Vedas deal with both material and spiritual topics, topics involving the three guṇas and topics beyond the guṇas.
- But you should be devoid of the guṇas (nistraiguṇya bhava).
- By following the path of nirguṇa bhakti offered to Me, cross over the paths dealing with the three guṇas.

## Points from Commentaries and Purports

### SVCT

- Then, such a person will be free of the dualities (nirdvandaḥ) within the guṇas, such as respect and disrespect, and will remain with the eternal living entities (nitya sattva), My devotees.
- If one were to say that nitya sattva sthaḥ means to be situated in sattva guṇa, that would be a contradiction to the statement nistraiguṇya bhava.
- You will be free from the desire to acquire what you lack (yoga) and to protect what you have attained (kṣema), because of your taste for My bhakti-rasa.
- This is because I, out of affection for My devotee, carry the responsibility: yoga-kṣemaṁ vahāmy aham. (BG 9.22)
- You will be fixed in the intelligence given by Me (ātmavān).



## Points from Commentaries and Purports

### SVCT

- Here there will be an examination of the meaning of nistraiguṇya and traiguṇya. It is said in the Eleventh Canto of Bhāgavatam:

**mad-arpaṇam niṣphalam vā sattvikam nija-karma yat  
rājasam phala-saṅkalpam himsā-prāyādi tāmasam**

Work performed as an offering to Me (**nija-karma mad-arpaṇam**), (occasionally) without consideration of the fruit (**niṣphalam vā**), is considered to be in the mode of goodness (**sattvikam**). Work performed with a desire to enjoy the results is in the mode of passion (**rājasam phala-saṅkalpam**). And work impelled by violence and envy is in the mode of ignorance (**himsā-prāyādi tāmasam**). SB 11.25.23

- In this statement niṣphalam vā means “occasionally devoid of desires for the results of execution of duties.”

SVCT

**kaivalyaṁ sattvikam jñānam rajo vaikalpikam ca yat  
prākṛtaṁ tāmasam jñānam man-niṣṭham nirguṇam smṛtam**

Absolute knowledge is in the mode of goodness (**kaivalyaṁ sattvikam jñānam**), knowledge based on duality is in the mode of passion (**rajo vaikalpikam ca yat**), and foolish, materialistic knowledge is in the mode of ignorance (**prākṛtaṁ tāmasam jñānam**). Knowledge based upon Me, however, is understood to be transcendental (**mad-niṣṭham nirguṇam smṛtam**). SB 11.25.24

**vanam tu sāttviko vāso grāmo rājasa ucyate  
tāmasam dyuta-sadanam man-niketam tu nirguṇam**

Residence in the forest is in the mode of goodness (**vanam tu sāttviko vāso**), residence in a town is in the mode of passion (**grāmo rājasa ucyate**), residence in a gambling house displays the quality of ignorance (**tāmasam dyuta-sadanam**), and residence in a place where I reside is transcendental (**man-niketam tu nirguṇam**). SB 11.25.25

SVCT

**sattvikaḥ kārako 'saṅgī rāgāndho rājasah smṛtaḥ  
tāmasah smṛti-vibhraṣṭo nirguṇo mad-apāśrayah**

A worker free of attachment is in the mode of goodness (**sattvikaḥ asaṅgī kārakah**); a worker blinded by personal desire is in the mode of passion (**rāgāndho rājasah smṛtaḥ**), and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance (**tāmasah smṛti-vibhraṣṭo**). But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature (**nirguṇo mad-apāśrayah**). SB 11.25.26

**sāttvikyādhyātmikī śraddhā karma-śraddhā tu rājasī  
tāmasy adharme yā śraddhā mat-sevāyām tu nirguṇā**

Faith directed toward spiritual life is in the mode of goodness (**sāttvikyādhyātmikī śraddhā**), faith rooted in fruitive work is in the mode of passion (**karma-śraddhā tu rājasī**), faith residing in irreligious activities is in the mode of ignorance (**tāmasy adharme yā śraddhā**), but faith in My devotional service is purely transcendental (**mat-sevāyām tu nirguṇā**). SB 11.25.27

SVCT

**pathyam pūtam anāyastam āhāryam sattvikam smṛtam  
rājasam cendriya-preṣṭham tāmasam cārti-dāsuci**

Food that is wholesome, pure and obtained without difficulty (**pathyam pūtam anāyastam āhāryam**) is in the mode of goodness (**sattvikam smṛtam**), food that gives immediate pleasure to the senses is in the mode of passion (**rājasam ca indriya-preṣṭham**), and food that is unclean and causes distress is in the mode of ignorance (**tāmasam ca ārti-dā aśuci**). (According to Śrīdhara Svāmī the word ca indicates “But food offered to Me is beyond the modes.”) SB 11.25.28

**sattvikam sukham ātmottham viṣayottham tu rājasam  
tāmasam moha-dainyottham nirguṇam mad-apāśrayam**

Happiness derived from the self is in the mode of goodness (**sattvikam sukham ātmottham**), happiness based on sense gratification is in the mode of passion (**viṣayottham tu rājasam**), and happiness based on delusion and degradation is in the mode of ignorance (**tāmasam moha-dainy uttham**). But that happiness found within Me is transcendental (**nirguṇam mad-apāśrayam**). SB 11.25.29

## Points from Commentaries and Purports

### SVCT

- The last verses, after showing the objects in the three modes of nature, explain the conquest of the three modes situated to some degree within oneself, by the process of nirguṇa-bhakti, in order to reach complete transcendence of the modes.

**dravyam deśas tathā kālo jñānam karma ca kārakaḥ  
śraddhāvasthā-kṛtir niṣṭhā traiguṇyaḥ sarva eva hi**

Therefore material substance, place, result of activity, time (**dravyam deśas tathā kālo**), knowledge, work, the performer of work (**jñānam karma ca kārakaḥ**), faith, state of consciousness, species of life and destination after death (**śraddhā-avasthā-kṛtir niṣṭhā**) are all based on the three modes of material nature (**traiguṇyaḥ sarva eva hi**). SB 11.25.30

SVCT

**sarve guṇamayā bhāvāḥ puruṣavyakta-dhiṣṭhitāḥ  
dr̥ṣṭam śrutam anudhyātam buddhyā vā puruṣarṣabha**

O best of human beings (**puruṣarṣabha**), all states of material being (**sarve bhāvāḥ**) are related to the interaction of the enjoying soul and material nature (**puruṣavyakta-dhiṣṭhitāḥ**). Whether seen, heard of or only conceived within the mind (**dr̥ṣṭam śrutam anudhyātam buddhyā vā**), they are without exception constituted of the modes of nature (**guṇamayā**). SB 11.25.31

**etāḥ saṁsṛtayaḥ puṁso guṇa-karma-nibandhanāḥ  
yeneme nirjitāḥ saumya guṇājīvena cittajāḥ  
bhakti-yogena man-niṣṭho mad-bhāvāya prapadyate**

O gentle Uddhava (**saumya**), all these different phases of conditioned life (**etāḥ puṁso saṁsṛtayaḥ**) arise from work born of the modes of material nature (**guṇa-karma-nibandhanāḥ**). The living entity who conquers these modes (**yena ime guṇā nirjitāḥ**), manifested from the mind (**jīvena cittajāḥ**) by the process of devotional service (**bhakti-yogena**), can dedicate himself to Me (**mad-niṣṭho**) and thus attain pure love for Me (**mad-bhāvāya prapadyate**). SB 11.25.32

# Points from Commentaries and Purports

## SVCT

- Thus, only by the process of bhakti can one conquer over the three modes. There is no other way.
- Later, in answer to the question, “How can one surpass the three modes of nature?” the Lord says:

**mām ca yo 'vyabhicāreṇa bhakti-yogena sevate  
sa guṇān samatītyaitān brahma-bhūyāya kalpate**

- Śrīdhara Svāmī explains that verse as follows: the ca word indicates exclusiveness.
- “He who serves only Me, the Supreme Lord, through undeviating bhakti-yoga, surpasses the guṇas.”

# Points from Commentaries and Purports

## Srila Prabhupada

- The Vedas deal mostly with fruitive activities to gradually elevate the general public from the field of sense gratification to a position on the transcendental plane.
- Arjuna, as a student and friend of Lord Kṛṣṇa, is advised to raise himself to the transcendental position of Vedānta philosophy where, in the beginning, there is brahma-jijñāsā, or questions on the supreme transcendence.
- All the living entities who are in the material world are struggling very hard for existence.
- For them the Lord, after creation of the material world, gave the Vedic wisdom advising how to live and get rid of the material entanglement.



## Points from Commentaries and Purports

### Srila Prabhupada

- When the activities for sense gratification, namely the karma-kāṇḍa chapter, are finished, then the chance for spiritual realization is offered in the form of the Upaniṣads, which are part of different Vedas, as the Bhagavad-gītā is a part of the fifth Veda, namely the Mahābhārata.
- The Upaniṣads mark the beginning of transcendental life.
- As long as the material body exists, there are actions and reactions in the material modes.
- One has to learn tolerance in the face of dualities such as happiness and distress, or cold and warmth, and by tolerating such dualities become free from anxieties regarding gain and loss.
- This transcendental position is achieved in full Kṛṣṇa consciousness when one is fully dependent on the good will of Kṛṣṇa.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

॥ 2.46 ॥

yāvān artha udapāne  
sarvataḥ samplutodake  
tāvān sarveṣu vedeṣu  
brāhmaṇasya vijānataḥ

As the purposes of all wells (**yāvān artha udapāne**) are fulfilled by a large water body (**sarvataḥ samplutodake**), so all the results of all types of worship mentioned in the Vedas (**tāvān sarveṣu vedeṣu**) are fulfilled just by knowing and worshiping the one Supreme God (**brāhmaṇasya vijānataḥ**).

# Points from Commentaries and Purports

## SVCT

- The glory of bhakti-yoga, being niṣkāma and nirguṇa, is such that it goes without saying that it is without loss or sin, even if started and discontinued.
- That even a little performance of bhakti makes one successful is stated by Uddhava in the Eleventh Canto.

**na hy aṅopakrame dhvaṁso  
mad-dharmasyoddhavāṅv api  
mayā vyavasitaḥ samyañ  
nirguṇatvād anāśiṣaḥ**

My dear Uddhava (**aṅga uddhava**), because I have personally established it (**mayā samyak vyavasitaḥ**), this process of devotional service unto Me (**mad-dharmasya**) is transcendental and free from any material motivation (**nirguṇatvād anāśiṣaḥ**). Certainly a devotee never suffers (**na hy aṅu api dhvaṁsaḥ**) even the slightest loss by adopting this process (**upakrame**). SB 11.29.20

# Points from Commentaries and Purports

## SVCT

- However, even bhakti with material desire (sakāma-bhakti) is known by the term vyavasāyātmikā buddhi (since there is worship of only one person). This is shown through an example.
- The singular case is used to indicate a whole class of wells. “Whatever purposes the wells serve” is the meaning of yāvān artha udapāne.
- Some wells are used for cleaning the body after passing nature. Some others are used for brushing teeth. Others are used for washing clothing. Others are used for washing hair. Others are used for bathing. Others are used for drinking water.
- All the purposes of all the different wells are served by a large body of water like a lake.
- In that one lake, one can perform all the activities such as cleaning the body or brushing the teeth.

# Points from Commentaries and Purports

## SVCT

- Whereas by using different wells for different purposes, one becomes tired of wandering around, that is not the case in using the lake.
- The outstanding quality of the lake water however is its sweet taste, whereas that of the well is not tasty.
- Thus, whatever purposes are served by worship of all the devatās mentioned in all the Vedas are achieved through worship of the one Supreme Lord, by the person in knowledge, one who knows the Vedas (brāhmaṇasya).
- He who knows the Veda (brahma), is called brāhmaṇa.
- One may know the Vedas, but one who knows the import of the Vedas, bhakti, is a special knower (viśeṣato jānataḥ = vijānataḥ).

# Points from Commentaries and Purports

## SVCT

- It is said in the Second Canto of Bhāgavatam:

**brahma-varcasa-kāmas tu  
yajeta brahmaṇaḥ patim  
indram indriya-kāmas tu  
prajā-kāmaḥ prajāpatim**

One who desires to be absorbed in the impersonal brahmajyoti effulgence (**brahma-varcasa-kāmah**) should worship the master of the Vedas (**yajeta brahmaṇaḥ patim**), one who desires powerful sex should worship the heavenly King, Indra (**indram indriya-kāmas tu**), and one who desires good progeny should worship the great progenitors called the Prajāpatis (**prajā-kāmaḥ prajāpatim**).

SB 2.3.3

## Points from Commentaries and Purports

### SVCT

- But then it is said:

**akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena  
yajeta puruṣaṁ param**

A person who has broader intelligence (**udāra-dhīḥ**), whether he be full of all material desire, without any material desire (**akāmaḥ sarva-kāmo vā**), or desiring liberation (**mokṣa-kāmaḥ**), must by all means worship (**tīvreṇa bhakti-yogena yajeta**) the supreme whole, the Personality of Godhead (**puruṣaṁ param**). SB 2.3.10

# Points from Commentaries and Purports

## SVCT

- Just as the sunshine, unmixed with clouds or other obstructions, is intense, bhakti-yoga, unmixed with jñāna, karma or other pollutants, is intense (tīvrena bhakti-yogena).
- One attains fulfillment of many desires by worshipping many devatās. This requires many types of mental concentration.
- But one can attain all those desires from the one Supreme Lord, from just one portion of ones concentration on the one Lord.
- One should understand that this concentration on one personality (and attaining many goals) arises from the excellent qualities possessed by the object of concentration, the Lord.



# Points from Commentaries and Purports

## Srila Prabhupada

- The rituals and sacrifices mentioned in the karma-kāṇḍa division of the Vedic literature are meant to encourage gradual development of self-realization.
- And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the Bhagavad-gītā (15.15): (**vedaiś ca sarvair aham eva vedyo**)
- So, self-realization means understanding Kṛṣṇa and one's eternal relationship with Him.
- The relationship of the living entities with Kṛṣṇa is also mentioned in the Fifteenth Chapter of Bhagavad-gītā (15.7). (**mamaivāṁśo jīva-loke**)
- The living entities are parts and parcels of Kṛṣṇa; therefore, revival of Kṛṣṇa consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge.

# Points from Commentaries and Purports

## Srila Prabhupada

- This is confirmed in the Śrīmad-Bhāgavatam (3.33.7) as follows: (**aho bata śva-paco 'to garīyān**)
- So one must be intelligent enough to understand the purpose of the Vedas, without being attached to the rituals only, and must not desire to be elevated to the heavenly kingdoms for a better quality of sense gratification.
- It is not possible for the common man in this age to follow all the rules and regulations of the Vedic rituals, nor is it possible to study all of the Vedānta and the Upaniṣads thoroughly.
- The best purpose of Vedic culture is served, however, by chanting the holy name of the Lord

## Points from Commentaries and Purports

### Srila Prabhupada

- In this Age of Kali, most of the population is foolish and not adequately educated to understand Vedānta philosophy; the best purpose of Vedānta philosophy is served by inoffensively chanting the holy name of the Lord.
- Vedānta is the last word in Vedic wisdom, and the author and knower of the Vedānta philosophy is Lord Kṛṣṇa; and the highest Vedāntist is the great soul who takes pleasure in chanting the holy name of the Lord.
- That is the ultimate purpose of all Vedic mysticism.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.47 ||

**karmaṇy evādhikāras te  
mā phaleṣu kadācana  
mā karma-phala-hetur bhūr  
mā te saṅgo 'stv akarmaṇi**

You have qualification for prescribed work (**karmaṇy eva adhikāras te**), but not for desiring the results of the work (**mā phaleṣu kadācana**). Do not be the cause of results of work by desiring results (**mā karma-phala-hetur bhūr**). Do not be attached to non-performance of work (**mā te saṅgo astu akarmaṇi**).

## Points from Commentaries and Purports

### SVCT

- The Lord wanted to speak about the processes of jñāna, bhakti and karma-yoga to Arjuna, who was his dear friend.
- Having spoken of jñāna and bhakti-yoga, the Lord then considered that these two were not suitable for Arjuna. Thus He now speaks of niṣkāma-karma-yoga.
- “You are qualified for works. But those who crave the results are very impure in consciousness. But you have an almost pure heart. I can say this about you since I know you.”

## Points from Commentaries and Purports

### SVCT

- “But in doing actions, a result must come.”
- “By doing an action with a desire for a certain result, a person becomes the cause of that result.
- But you should not act in that manner. I give you that blessing.
- And do not become attracted to non-performance of your duty, or in doing sin (akarmaṇi), rather you should hate doing that.
- I give you that blessing also.”

## Points from Commentaries and Purports

### SVCT

- However, in the next chapter, Arjuna says, “My intelligence is bewildered by these equivocal words.”
- This apparent lack of connection between the previous and later statements should be understood to be intentional, having a purpose.
- “Just as I stand as your charioteer awaiting your order, you also await My order.”
- One should see that Kṛṣṇa and Arjuna actually had real agreement of mind.

## Points from Commentaries and Purports

### Srila Prabhupada

- There are three considerations here: prescribed duties, capricious work, and inaction.
- Prescribed duties are activities enjoined in terms of one's acquired modes of material nature.
- Capricious work means actions without the sanction of authority, and inaction means not performing one's prescribed duties.
- The Lord advised that Arjuna not be inactive, but that he perform his prescribed duty without being attached to the result.
- One who is attached to the result of his work is also the cause of the action. Thus he is the enjoyer or sufferer of the result of such actions.



## Points from Commentaries and Purports

### Srila Prabhupada

- As far as prescribed duties are concerned, they can be fitted into three subdivisions, namely routine work, emergency work and desired activities.
- Routine work performed as an obligation in terms of the scriptural injunctions, without desire for results, is action in the mode of goodness.
- Work with results becomes the cause of bondage; therefore such work is not auspicious.
- Everyone has his proprietary right in regard to prescribed duties, but should act without attachment to the result; such disinterested obligatory duties doubtlessly lead one to the path of liberation.

## Points from Commentaries and Purports

### Srila Prabhupada

- Any attachment, positive or negative, is cause for bondage.
- Inaction is sinful.
- Therefore, fighting as a matter of duty was the only auspicious path of salvation for Arjuna.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.48 ||

**yoga-sthaḥ kuru karmāṇi  
saṅgam̐ tyaktvā dhanañjaya  
siddhy-asiddhyoḥ samo bhūtvā  
samatvam̐ yoga ucyate**

Being situated in this nişkāma-karma-yoga (**yoga-sthaḥ**), perform your duties (**kuru karmāṇi**), giving up attachment (**saṅgam̐ tyaktvā**), and being equal to success and failure (**siddhy-asiddhyoḥ samo bhūtvā**), O conqueror of wealth (**dhanañjaya**)! Such equal mindedness is called yoga (**samatvam̐ yoga ucyate**).

## Points from Commentaries and Purports

### SVCT

- With this verse, Kṛṣṇa starts teaching the method of niṣkāma-karma.
- Acting in this way, seeing victory and defeat as equal, O Arjuna, you should perform your duty of fighting.
- This performance of niṣkāma-karma-yoga transforms into jñāna-yoga.
- Jñāna-yoga should be understood from the previous and latter portions of the work.

# Points from Commentaries and Purports

## Srila Prabhupada

- Kṛṣṇa tells Arjuna that he should act in yoga.
- And what is that yoga?
- Yoga means to concentrate the mind upon the Supreme by controlling the ever-disturbing senses.
- And because He Himself is telling Arjuna to fight, Arjuna has nothing to do with the results of the fight.
- Gain or victory are Kṛṣṇa's concern; Arjuna is simply advised to act according to the dictation of Kṛṣṇa.
- The following of Kṛṣṇa's dictation is real yoga, and this is practiced in the process called Kṛṣṇa consciousness.

# Points from Commentaries and Purports

## Srila Prabhupada

- By Kṛṣṇa consciousness only can one give up the sense of proprietorship.
- One has to become the servant of Kṛṣṇa, or the servant of the servant of Kṛṣṇa [Cc. Madhya 13.80].
- That is the right way to discharge duty in Kṛṣṇa consciousness, which alone can help one to act in yoga.
- Arjuna is a kṣatriya, and as such he is participating in the varṇāśrama-dharma institution.
- It is said in the Viṣṇu Purāṇa that in the varṇāśrama-dharma, the whole aim is to satisfy Viṣṇu.
- Indirectly, Arjuna was advised to act as Kṛṣṇa told him.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.49 ||

dūreṇa hy avaram̐ karma  
buddhi-yogād dhanañjaya  
buddhau śaraṇam anviccha  
kṛpaṇāḥ phala-hetavaḥ

O conqueror of wealth (**dhanañjaya**), actions with desire (**avaram̐ karma**) are far inferior (**dūreṇa hy**) to niṣkāma karma yoga (**buddhi-yogād**). Surrender to this buddhi yogam, niṣkāma karma yoga (**buddhau śaraṇam anviccha**). Those who seek results from their work are wretched (and receive bondage) (**kṛpaṇāḥ phala-hetavaḥ**).

## Points from Commentaries and Purports

### SVCT

- Kṛṣṇa here criticizes karma done with material desires (sakāma-karma).
- The actions done with material desire (avaram karma) are far inferior to niṣkāma-karma-yoga offered to the Supreme Lord (buddhi-yogāt).
- Take shelter of niṣkāma-karma-yoga (buddhau).
- In this verse buddhi-yoga refers to niṣkāma-karma-yoga rather than bhakti-yoga.



# Points from Commentaries and Purports

## Srila Prabhupada

- One who has actually come to understand one's constitutional position as an eternal servitor of the Lord gives up all engagements save working in Kṛṣṇa consciousness.
- As already explained, buddhi-yoga means transcendental loving service to the Lord.
- Only misers desire to enjoy the fruit of their own work just to be further entangled in material bondage.
- Except for work in Kṛṣṇa consciousness, all activities are abominable because they continually bind the worker to the cycle of birth and death.

## Points from Commentaries and Purports

### Srila Prabhupada

- Misers do not know how to utilize the assets of riches which they acquire by good fortune or by hard labor.
- One should spend all energies working in Kṛṣṇa consciousness, and that will make one's life successful.
- Like misers, unfortunate persons do not employ their human energy in the service of the Lord.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

॥ 2.50 ॥

**buddhi-yukto jahātīha  
ubhe sukṛta-duṣkṛte  
tasmād yogāya yujyasva  
yogaḥ karmasu kauśalam**

He who is engaged in niṣkāma karma yoga (**buddhi-yuktah**) destroys (**jahāti iha**) both pious and impious reactions (**ubhe sukṛta-duṣkṛte**). Therefore engage in this yoga (**tasmād yogāya yujyasva**). In all types of action (**karmasu**), this performance without attachment is a skill (**yogaḥ kauśalam**).

## Points from Commentaries and Purports

### SVCT

- Therefore be engaged in the yoga as described here (yogāya yujyasva).
- Among all actions done with or without desire (karmaṣu), action performed with indifference to results (yogaḥ) is a skill (kauśalam).
- [Note: Skill means here that action is performed but does not accrue reactions.]

# Points from Commentaries and Purports

## Srila Prabhupada

- Since time immemorial each living entity has accumulated the various reactions of his good and bad work.
- As such, he is continuously ignorant of his real constitutional position.
- One's ignorance can be removed by the instruction of the Bhagavad-gītā, which teaches one to surrender unto Lord Śrī Kṛṣṇa in all respects and become liberated from the chained victimization of action and reaction, birth after birth.
- Arjuna is therefore advised to act in Kṛṣṇa consciousness, the purifying process of resultant action.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.51 ||

karma-jaṁ buddhi-yuktā hi  
phalaṁ tyaktvā manīṣiṇaḥ  
janma-bandha-vinirmuktāḥ  
padaṁ gacchanty anāmayam

Being engaged in this niṣkāma-karma-yoga (**buddhi-yuktā hi**), having given up the results of work (**karma-jaṁ phalaṁ tyaktvā**), the intelligent people (**manīṣiṇaḥ**), freed from the bondage of birth (**janma-bandha-vinirmuktāḥ**), attain the place of no suffering (**anāmayam padaṁ gacchanty**).

# Points from Commentaries and Purports

## Srila Prabhupada

- The liberated living entities belong to that place where there are no material miseries. (**samāśritā ye pada-pallava-plavam**)
- The miseries of life, namely birth, death, old age and diseases, are present everywhere within the material world.
- But one who understands his real constitutional position as the eternal servitor of the Lord, and thus knows the position of the Personality of Godhead, engages himself in the transcendental loving service of the Lord.
- Consequently he becomes qualified to enter into the Vaikuṅṭha planets, where there is neither material, miserable life nor the influence of time and death.

# Points from Commentaries and Purports

## Srila Prabhupada

- To know one's constitutional position means to know also the sublime position of the Lord.
- One who wrongly thinks that the living entity's position and the Lord's position are on the same level is to be understood to be in darkness and therefore unable to engage himself in the devotional service of the Lord.
- He becomes a lord himself and thus paves the way for the repetition of birth and death.
- But one who, understanding that his position is to serve, transfers himself to the service of the Lord, at once becomes eligible for Vaikuṅṭhaloka.
- Service for the cause of the Lord is called karma-yoga or buddhi-yoga, or in plain words, devotional service to the Lord.



## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.52 ||

yadā te moha-kalilam  
buddhir vyatitariṣyati  
tadā gantāsi nirvedam  
śrotavyasya śrutasya ca

When your intelligence has completely renounced (**yadā te buddhir vyatitariṣyati**) the denseness of ignorance (**moha-kalilam**), you will be indifferent (**tadā gantāsi nirvedam**) to all that has been heard and all that will be heard concerning fruits of action (**śrotavyasya śrutasya ca**).

# Points from Commentaries and Purports

## SVCT

- From the performance of niṣkāma-karma-yoga offered to the Supreme Lord, you will develop this neutrality (yoga).
- When your intelligence has surpassed particularly (vi) and completely (ati) the denseness of illusion, at that time you will become indifferent to all the subjects about which you will hear, and have already heard.
- This you will achieve by destruction of doubts and misconceptions, through hearing instructions of scripture from Me.
- You will think “At the present, I must practice my sādhanas continuously.”

# Points from Commentaries and Purports

## Srila Prabhupada

- There are many good examples in the lives of the great devotees of the Lord of those who became indifferent to the rituals of the Vedas simply by devotional service to the Lord.
- When a person factually understands Kṛṣṇa and his relationship with Kṛṣṇa, he naturally becomes completely indifferent to the rituals of fruitive activities, even though an experienced brāhmaṇa.
- For Example, Śrī Mādhavendra Purī – “sandhyā-vandana bhadram astu.....”

O my prayers three times a day, all glory to you. O bathing, I offer my obeisances unto you. O demigods! O forefathers! Please excuse me for my inability to offer you my respects. Now wherever I sit, I can remember the great descendant of the Yadu dynasty [Kṛṣṇa], the enemy of Kāmsa, and thereby I can free myself from all sinful bondage. I think this is sufficient for me.

## Points from Commentaries and Purports

### Srila Prabhupada

- The Vedic rites and rituals are imperative for neophytes.
- But when one is fully in Kṛṣṇa consciousness and is engaged in His transcendental loving service, one becomes indifferent to all these regulative principles because he has already attained perfection.
- If one can reach the platform of understanding by service to the Supreme Lord Kṛṣṇa, he has no longer to execute different types of penances and sacrifices as recommended in revealed scriptures.
- And, similarly, if one has not understood that the purpose of the Vedas is to reach Kṛṣṇa and simply engages in the rituals, etc., then he is uselessly wasting time in such engagements.
- Persons in Kṛṣṇa consciousness transcend the limit of śabda-brahma, or the range of the Vedas and Upaniṣads.

## Section-IV – Buddhi Yoga – Niskāma karma yoga (39-53)

|| 2.53 ||

śruti-vipratipannā te  
yadā sthāsyati niścalā  
samādhāv acalā buddhis  
tadā yogam avāpsyasi

When your intelligence (**yadā te buddhih**) is indifferent to the Vedas (**śruti-vipratipannā**) because of being fixed (**niścalā sthāsyati**), and you are situated in samādhi (**samādhāv acalā**), then you will attain the status of jīvan-mukta (**tadā yogam avāpsyasi**). [Note: With discussion of samādhi the topic now switches to jñāna-yoga. This will be made clear in the next chapter.]

## Points from Commentaries and Purports

### SVCT

- At that time, you will become detached from hearing about all sorts of material and Vedic subjects, because of being averse to the agitation created by these subjects (niścalā).
- And your intelligence will be fixed in samādhi (samādhau acalā), as described in the sixth chapter.
- At that time, by achieving direct realization, you will achieve the status of jīvan-mukta (yogam avāpsyasi).

## Points from Commentaries and Purports

### Srila Prabhupada

- To say that one is in samādhi is to say that one has fully realized Kṛṣṇa consciousness; that is, one in full samādhi has realized Brahman, Paramātmā and Bhagavān.
- The highest perfection of self-realization is to understand that one is eternally the servitor of Kṛṣṇa and that one's only business is to discharge one's duties in Kṛṣṇa consciousness.
- A Kṛṣṇa conscious person, or unflinching devotee of the Lord, should not be disturbed by the flowery language of the Vedas nor be engaged in fruitive activities for promotion to the heavenly kingdom.

## Points from Commentaries and Purports

### Srila Prabhupada

- In Kṛṣṇa consciousness, one comes directly into communion with Kṛṣṇa, and thus all directions from Kṛṣṇa may be understood in that transcendental state.
- One is sure to achieve results by such activities and attain conclusive knowledge.
- One has only to carry out the orders of Kṛṣṇa or His representative, the spiritual master.



## Section-V – Symptoms of a Sthita-Prajña (54-72)

|| 2.54 ||

arjuna uvāca  
sthita-prajñasya kā bhāṣā  
samādhi-sthasya keśava  
sthita-dhīḥ kim prabhāṣeta  
kim āsīta vrajeta kim

Arjuna said: O Keśava (**keśava**), what is the description of this person situated in samādhi (**samādhi-sthasya kā bhāṣā**), the sthita-prajña (**sthita-prajñasya**)? What does he speak (**sthita-dhīḥ kim prabhāṣeta**), how does he sit (**kim āsīta**), how does he move (**vrajeta kim**)?

## Points from Commentaries and Purports

### SVCT

- Hearing about intelligence fixed in samādhi (samādhav acalā buddhiḥ), Arjuna asks about the characteristics of that yogī.
- Sthita-prajña in this verse has the same meaning as acalā buddhi in the previous verse: fixed intelligence.
- What qualities can describe the sthita-prajña (kā bhāsā)?
- What are the qualities of the person situated in samādhi, samādhi stha?
- Actually the terms sthita-prajña and samādhi-stha both refer to the jīvan-mukta.

## Points from Commentaries and Purports

### SVCT

- What will that person say in the face of happiness and distress, respect and disrespect, praise and condemnation (kim prabhāṣeta)?
- What will he say, either loudly or to himself?
- In what way will his senses remain unresponsive to the external objects (kim āsīta)?
- In what way will his senses respond to the objects (vrajeta kim)?

# Points from Commentaries and Purports

## Srila Prabhupada

- As there are symptoms for each and every man, in terms of his particular situation, similarly one who is Kṛṣṇa conscious has his particular nature—talking, walking, thinking, feeling, etc.
- One can know his specific symptoms from the Bhagavad-gītā.
- Most important is how the man in Kṛṣṇa consciousness speaks; for speech is the most important quality of any man.
- It is said that a fool is undiscovered as long as he does not speak, and certainly a well-dressed fool cannot be identified unless he speaks, but as soon as he speaks, he reveals himself at once.
- The immediate symptom of a Kṛṣṇa conscious man is that he speaks only of Kṛṣṇa and of matters relating to Him.
- Other symptoms then automatically follow, as stated below.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

sthita-prajñasya kā bhāṣā – General Symptoms of a sthita-prajña

|| 2.55 ||

śrī-bhagavān uvāca  
prajahāti yadā kāmān  
sarvān pārtha mano-gatān  
ātmany evātmanā tuṣṭaḥ  
sthita-prajñas tadocyate

The Lord said: When he completely gives up (**yadā prajahāti**) all desires which arise from the mind alone (**sarvān mano-gatān kāmān**), and is satisfied with the soul alone by that mind (**ātmany eva ātmanā tuṣṭaḥ**), he is called sthita prajña (**sthita-prajñah tadā ucyate**).

# Points from Commentaries and Purports

## SVCT

- Step by step, Kṛṣṇa answers each of the four questions, from this verse until the end of the chapter.
- This verse answers the first question: What is the nature of the jīvan-mukta?
- He gives up all desires, so that not even one desire remains for any object.
- He is able to give up these desires because they belong to the mind (manogatān); they are not the intrinsic quality of the soul.
- If they were the intrinsic quality of the soul, they could not be given up, just as fire never gives up heat.

## Points from Commentaries and Purports

### SVCT

- The cause for this is stated.
- He is satisfied by the soul whose very nature is bliss (ātmanā tuṣṭaḥ), in the mind (ātmani) which has withdrawn from sense objects.
- The śruti says:  
**yadā sarve pramucyante kāmā ye 'sya hr̥di śritāḥ  
atha martyo 'mṛto bhavaty atra brahma samaśnute**

When all the desires situated in the heart are cleared away, the mortal becomes immortal and enjoys Brahman. Kaṭha Upaniṣad 6.14

# Points from Commentaries and Purports

## Srila Prabhupada

- The Bhāgavatam affirms that any person who is fully in Kṛṣṇa consciousness, or devotional service of the Lord, has all the good qualities of the great sages, whereas a person who is not so transcendently situated has no good qualifications, because he is sure to be taking refuge in his own mental concoctions.
- Consequently, it is rightly said herein that one has to give up all kinds of sense desire manufactured by mental concoction.
- Artificially, such sense desires cannot be stopped.
- But if one is engaged in Kṛṣṇa consciousness, then, automatically, sense desires subside without extraneous efforts.



## Points from Commentaries and Purports

### Srila Prabhupada

- Therefore, one has to engage himself in Kṛṣṇa consciousness without hesitation, for this devotional service will instantly help one onto the platform of transcendental consciousness.
- The highly developed soul always remains satisfied in himself by realizing himself as the eternal servitor of the Supreme Lord.
- Such a transcendently situated person has no sense desires resulting from petty materialism; rather, he remains always happy in his natural position of eternally serving the Supreme Lord.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

sthita-dhīḥ kim prabhāṣeta – How does a sthita-prajña speak?

|| 2.56 ||

duḥkheṣv anudvigna-manāḥ  
sukheṣu vigata-spr̥haḥ  
vīta-rāga-bhaya-krodhaḥ  
sthita-dhīr munir ucyate

The sage whose mind is not grieved by the appearance of suffering (**duḥkheṣv anudvigna-manāḥ**), who has given up all desire during opportunities for happiness (**sukheṣu vigata-spr̥haḥ**), who is devoid of attachment, fear and anger (**vīta-rāga-bhaya-krodhaḥ**), is called a sthita prajña (**sthita-dhīr munir ucyate**).

# Points from Commentaries and Purports

## SVCT

- This verse and the next verse, the Lord answers the question “How does he speak?”
- His mind is not disturbed by adhyātmika suffering in the form of hunger, thirst, fever, or headache, by the adhibhautika suffering coming from snakes or tigers, or by the adhidaivika suffering arising from extremes in wind or rain.
- When someone asks about his welfare, he says simply that this suffering is his prārabdha-karma which he must unavoidably endure.
- He is not agitated with suffering (duḥkheṣv anudvigna-manāḥ).

## Points from Commentaries and Purports

### SVCT

- Otherwise, internally he will think in this way if not asked.
- This absence of disgust at his situation is understood by the intelligent person to be the symptom of an undisturbed person.
- False indifference to suffering, the mark of the imposter, however, is detected as such by the wise man.
- Such a pretender is called fallen or depraved.
- In the face of opportunities for happiness, he is without desire and says to himself or others that it is simply his prārabdha-karma which he must tolerate.
- And the intelligent person recognizes by this his quality of being devoid of desire for happiness.

## Points from Commentaries and Purports

### SVCT

- These qualities are made clearer.
- He is devoid of attachment to enjoyment (vīta-rāga), and devoid of fear from such things as tigers that want to eat him.
- He is devoid of anger towards friends who have attacked him.
- As an example, Jaḍa Bharata in front of the Goddess Durgā, did not show fear or anger towards the caṇḍāla leader who wanted to kill him.

# Points from Commentaries and Purports

## Srila Prabhupada

- The word muni means one who can agitate his mind in various ways for mental speculation without coming to a factual conclusion.
- It is said that every muni has a different angle of vision, and unless a muni differs from other munis, he cannot be called a muni in the strict sense of the term.
- Nāsāv ṛṣir yasya mataṁ na bhinnam (Mahābhārata, Vana-parva 313.117).
- But a sthita-dhīr muni, as mentioned herein by the Lord, is different from an ordinary muni.
- The sthita-dhīr muni is always in Kṛṣṇa consciousness, for he has exhausted all his business of creative speculation.

# Points from Commentaries and Purports

## Srila Prabhupada

- He is called praśānta-niḥśeṣa-mano-rathāntara (Stotra-ratna 43), or one who has surpassed the stage of mental speculations and has come to the conclusion that Lord Śrī Kṛṣṇa, or Vāsudeva, is everything (vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ).
- He is called a muni fixed in mind.
- Such a fully Kṛṣṇa conscious person is not at all disturbed by the onslaughts of the threefold miseries, for he accepts all miseries as the mercy of the Lord, thinking himself only worthy of more trouble due to his past misdeeds; and he sees that his miseries, by the grace of the Lord, are minimized to the lowest.

## Points from Commentaries and Purports

### Srila Prabhupada

- Similarly, when he is happy he gives credit to the Lord, thinking himself unworthy of the happiness; he realizes that it is due only to the Lord's grace that he is in such a comfortable condition and able to render better service to the Lord.
- And, for the service of the Lord, he is always daring and active and is not influenced by attachment or aversion.
- Attachment means accepting things for one's own sense gratification, and detachment is the absence of such sensual attachment.



## Points from Commentaries and Purports

### Srila Prabhupada

- But one fixed in Kṛṣṇa consciousness has neither attachment nor detachment because his life is dedicated in the service of the Lord.
- Consequently he is not at all angry even when his attempts are unsuccessful.
- Success or no success, a Kṛṣṇa conscious person is always steady in his determination.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

sthita-dhīḥ kim prabhāṣeta – How does a sthita-prajña speak?

|| 2.57 ||

yaḥ sarvatrānabhisnehas  
tat tat prāpya śubhāśubham  
nābhinandati na dveṣṭi  
tasya prajñā pratiṣṭhitā

He who has no motivated affections at all (**yaḥ sarvatra anabhisnehah**), who does not rejoice on attaining good fortune (**śubha prāpya na abhinandati**) or curse on attaining misfortune (**aśubham prāpya na dveṣṭi**), is situated in prajña (**tasya prajñā pratiṣṭhitā**).

## SVCT

- That person is without affections which are subject to material conditions (anabhisneha).
- Unconditional affection out of mercifulness however should remain to some degree. He is fixed in those qualities.
- On receiving something favorable to himself (śubham), through respect or feeding for instance, he does not approve, and receiving disrespect (aśubham), such as a punch from someone's fist, he does not disapprove.
- He does not say, “Oh, you are so religious, serving a great devotee. I bless you with happiness.”
- Nor does he curse the disrespectful person saying, “Go to hell, you sinful creature.”
- He is prajñā pratiṣṭhitā, situated in samādhi (samādhim pratiṣṭhita), or well situated in prajñā or samādhi.

# Points from Commentaries and Purports

## Srila Prabhupada

- There is always some upheaval in the material world which may be good or evil.
- One who is not agitated by such material upheavals, who is unaffected by good and evil, is to be understood to be fixed in Kṛṣṇa consciousness.
- As long as one is in the material world there is always the possibility of good and evil because this world is full of duality.
- But one who is fixed in Kṛṣṇa consciousness is not affected by good and evil, because he is simply concerned with Kṛṣṇa, who is all-good absolute.
- Such consciousness in Kṛṣṇa situates one in a perfect transcendental position called, technically, samādhi.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

|| 2.58 ||

yadā samharate cāyam  
kūrmo 'ngānīva sarvaśah  
indriyāṇindriyārthebhyas  
tasya prajñā pratiṣṭhitā

When he easily withdraws (**yadā ayam samharate**) all his senses (**indriyāṇi**) completely (**sarvaśah**) from sense objects (**indriyārthebhyah**) like a turtle withdrawing his limbs (**kūrmah aṅgāni iva**), he is situated in prajña (**tasya prajñā pratiṣṭhitā**).

## SVCT

- This verse answers the question, “How does he sit?” (kim āsīta)
- He withdraws his senses such as the ear from the objects of the senses such as sound.
- Stopping the movement of the independent senses towards the external objects, he establishes them without movement internally.
- This is the “sitting” of the person situated in prajñā.
- An example is given.
- He does so, just as the turtle fixes his senses such as mouth and eyes within itself by its will.

# Points from Commentaries and Purports

## Srila Prabhupada

- There is always some upheaval in the material world which may be good or evil.
- One who is not agitated by such material upheavals, who is unaffected by good and evil, is to be understood to be fixed in Kṛṣṇa consciousness.
- As long as one is in the material world there is always the possibility of good and evil because this world is full of duality.
- But one who is fixed in Kṛṣṇa consciousness is not affected by good and evil, because he is simply concerned with Kṛṣṇa, who is all-good absolute.
- Such consciousness in Kṛṣṇa situates one in a perfect transcendental position called, technically, samādhi.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

|| 2.59 ||

viṣayā vinivartante  
nirāhārasya dehinaḥ  
rasa-varjaṁ raso 'py asya  
param dr̥ṣṭvā nivartate

One who refrains from eating (**nirāhārasya dehinaḥ**) also stops the sense objects from functioning (**viṣayā vinivartante**), but the desire for sense objects remains (**rasa-varjaṁ**). Having seen the ātmā (**param dr̥ṣṭvā**), one can stop the desire as well (**asya raso apy nivartate**).



## SVCT

- “But even the fool who is fasting because of sickness is able to stop the movement of his senses.”
- For one who stops eating (nirāhārasya), the objects of the senses disappear, but not the desire for objects (rasa-varjam).
- The desire (rasa) for objects does not disappear.
- For the person situated in prajñā however, having seen the Paramātmā, the desire for objects does disappear.
- This is not a deviation from the qualities of the sthita-prajñā.
- The ability to realize the soul directly is something that has to be attained through practice, not something that is naturally possible for everyone (such as the ignorant person fasting.)

# Points from Commentaries and Purports

## Srila Prabhupada

- Unless one is transcendently situated, it is not possible to cease from sense enjoyment.
- The process of restriction from sense enjoyment by rules and regulations is something like restricting a diseased person from certain types of eatables.
- The patient, however, neither likes such restrictions nor loses his taste for eatables.
- Similarly, sense restriction by some spiritual process like aṣṭāṅga-yoga, in the matter of yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, etc., is recommended for less intelligent persons who have no better knowledge.

## Points from Commentaries and Purports

### Srila Prabhupada

- But one who has tasted the beauty of the Supreme Lord Kṛṣṇa, in the course of his advancement in Kṛṣṇa consciousness, no longer has a taste for dead, material things.
- Therefore, restrictions are there for the less intelligent neophytes in the spiritual advancement of life, but such restrictions are only good until one actually has a taste for Kṛṣṇa consciousness.
- When one is actually Kṛṣṇa conscious, he automatically loses his taste for pale things.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

|| 2.60 ||

yatato hy api kaunteya  
puruṣasya vipaścitaḥ  
indriyāṇi pramāthīni  
haranti prasabham manaḥ

Even for the wise man (**puruṣasya vipaścitaḥ**) who endeavors to control the senses (**yatato hy api**), O son of Kuntī (**kaunteya**), the strong senses (**indriyāṇi pramāthīni**) take away the mind by force (**manaḥ prasabham haranti**).

# Points from Commentaries and Purports

## Baladeva

- This verse speaks of the rarity of being such a sthita prajña, established in that knowledge of ātmā.
- For a man who is intent on conquering the senses, who can distinguish his real nature as ātmā from sense objects (vipaścitaḥ), the senses such as the ear, which act as agents or doers, take away the mind as if by force (prasabham). “Taking away” here means that the senses make the mind indulge in sense objects.
- “How do the senses make the mind indulge in sense objects if the person is situated with discriminating knowledge which opposes indulging in those sense objects?”

## Points from Commentaries and Purports

### Baladeva

- “Because the senses are very strong (pramāthīni) they can suppress that knowledge.
- Therefore, the sthita prajña carefully protects his steadiness in jñāna from the senses, just as a person protects a great treasure from thieves.
- That is his sitting (sense control).”

# Points from Commentaries and Purports

## Srila Prabhupada

- There are many learned sages, philosophers and transcendentalists who try to conquer the senses, but in spite of their endeavors, even the greatest of them sometimes fall victim to material sense enjoyment due to the agitated mind.
- Even Viśvāmitra, a great sage and perfect yogī, was misled by Menakā into sex enjoyment, although the yogī was endeavoring for sense control with severe types of penance and yoga practice.
- And, of course, there are so many similar instances in the history of the world.
- Therefore, it is very difficult to control the mind and senses without being fully Kṛṣṇa conscious.
- Without engaging the mind in Kṛṣṇa, one cannot cease such material engagements.

## Points from Commentaries and Purports

### Srila Prabhupada

- A practical example is given by Śrī Yāmunācārya, a great saint and devotee, who says:

**yad-avadhi mama cetaḥ kṛṣṇa-pādāravinde  
nava-nava-rasa-dhāmany udyataṁ rantum āsīt  
tad-avadhi bata nārī-saṅgame smaryamāne  
bhavati mukha-vikāraḥ suṣṭhu niṣṭhīvanam ca**

"Since my mind has been engaged in the service of the lotus feet of Lord Kṛṣṇa, and I have been enjoying an ever new transcendental humor, whenever I think of sex life with a woman, my face at once turns from it, and I spit at the thought."



## Points from Commentaries and Purports

### Srila Prabhupada

- Kṛṣṇa consciousness is such a transcendently nice thing that automatically material enjoyment becomes distasteful.
- It is as if a hungry man had satisfied his hunger by a sufficient quantity of nutritious eatables.
- Mahārāja Ambarīṣa also conquered a great yogī, Durvāsā Muni, simply because his mind was engaged in Kṛṣṇa consciousness (sa vai manaḥ kṛṣṇa-padāravindayor vacāmsi vaikunṭha-guṇānuvarṇane).

## Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

|| 2.61 ||

tāni sarvāṇi saṁyamya  
yukta āsīta mat-parah  
vaśe hi yasyendriyāṇi  
tasya prajñā pratiṣṭhitā

The yogī (**yuktah**) who is devoted to Me (**mat-parah**), after restraining all the senses (**tāni sarvāṇi saṁyamya**), will remain seated, unresponsive to sense objects (**āsīta**). He whose senses have thus been brought under control (**vaśe hi yasya indriyāṇi**) is sthita-prajña (**tasya prajñā pratiṣṭhitā**).

# Points from Commentaries and Purports

## SVCT

- Mat-paraḥ means My devotee. Without devotion to Me, one cannot conquer the senses.
- This will be seen everywhere in later verses of the Gītā. Uddhava has also said:

**prāyaśaḥ puṇḍarīkākṣa yuñjanto yogino manaḥ  
viśīdanty asamādhānān mano-nigraha-karśitāḥ  
athāta ānanda-dughaṁ padāmbujaṁ hamsāḥ śrayeran**

O lotus-eyed Lord (**puṇḍarīkākṣa**), generally (**prāyaśaḥ**) those yogīs who try to steady the mind (**manaḥ yuñjanto yoginaḥ**) experience frustration (**viśīdanty**) because of their inability to perfect the state of trance (**asamādhānān**). Thus they weary in their attempt to bring the mind under control (**mano-nigraha-karśitāḥ**). Therefore, O lotus-eyed Lord of the universe (**athāta**), swanlike men (**hamsāḥ**) happily take shelter of Your lotus feet (**padāmbujaṁ śrayeran**), the source of all transcendental ecstasy (**ānanda-dughaṁ**). SB 11.29.2-3

## Points from Commentaries and Purports

### SVCT

- The person whose senses have been brought under control (vase hi) is the sthita-prajña.
- This distinguishes him from the sādḥaka, the person attempting to do so.

# Points from Commentaries and Purports

## Srila Prabhupada

- That the highest conception of yoga perfection is Kṛṣṇa consciousness is clearly explained in this verse.
- And unless one is Kṛṣṇa conscious it is not at all possible to control the senses.
- As cited above, the great sage Durvāsā Muni picked a quarrel with Mahārāja Ambarīṣa, and Durvāsā Muni unnecessarily became angry out of pride and therefore could not check his senses.
- On the other hand, the king, although not as powerful a yogī as the sage, but a devotee of the Lord, silently tolerated all the sage's injustices and thereby emerged victorious.

# Points from Commentaries and Purports

## Srila Prabhupada

- The word mat-para is most significant in this connection.
- How one can become mat-para is described in the life of Mahārāja Ambarīṣa.
- Śrīla Baladeva Vidyābhūṣaṇa, a great scholar and ācārya in the line of the mat-para, remarks, mad-bhakti-prabhāvena sarvendriya-vijaya-pūrvikā svātma-drṣṭiḥ sulabheti bhāvaḥ. "The senses can be completely controlled only by the strength of devotional service to Kṛṣṇa."
- Also, the example of fire is sometimes given: "As a blazing fire burns everything within a room, Lord Viṣṇu, situated in the heart of the yogī, burns up all kinds of impurities."

# Points from Commentaries and Purports

## Srila Prabhupada

- The Yoga-sūtra also prescribes meditation on Viṣṇu, and not meditation on the void.
- The so-called yogīs who meditate on something other than the Viṣṇu form simply waste their time in a vain search after some phantasmagoria.
- We have to be Kṛṣṇa conscious—devoted to the Personality of Godhead.
- This is the aim of the real yoga.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

|| 2.62 ||

**dhyāyato viṣayān puṁsah  
saṅgas teṣūpajāyate  
saṅgāt sañjāyate kāmah  
kāmāt krodho 'bhijāyate**

For the person who meditates on the sense objects (**dhyāyato viṣayān puṁsah**), attachment arises (**saṅgah teṣu upajāyate**). From attachment arises desire (**saṅgāt sañjāyate kāmah**). From desire arises anger (**kāmāt krodhah abhijāyate**).



# Points from Commentaries and Purports

## Baladeva

- Even for those who have controlled the senses, if they do not direct their minds to Me, it is inevitable that calamities will again arise. This is expressed in two verses.
- For the yogī who repeatedly contemplates sense objects thinking he will derive pleasure from them (dhyāyataḥ), attachment (saṅgaḥ) to those objects arises.
- Because of that attachment, thirst for pleasure from those objects arises.
- When that longing is thwarted by something or other, anger, burning in the heart, to counteract the obstacle, arises.

# Points from Commentaries and Purports

## Srila Prabhupada

- One who is not Kṛṣṇa conscious is subjected to material desires while contemplating the objects of the senses.
- The senses require real engagements, and if they are not engaged in the transcendental loving service of the Lord, they will certainly seek engagement in the service of materialism.
- In the material world everyone, including Lord Śiva and Lord Brahmā—to say nothing of other demigods in the heavenly planets—is subjected to the influence of sense objects, and the only method to get out of this puzzle of material existence is to become Kṛṣṇa conscious.
- Lord Śiva was deep in meditation, but when Pārvatī agitated him for sense pleasure, he agreed to the proposal, and as a result Kārtikeya was born.

# Points from Commentaries and Purports

## Srila Prabhupada

- When Haridāsa Ṭhākura was a young devotee of the Lord, he was similarly allured by the incarnation of Māyā-devī, but Haridāsa easily passed the test because of his unalloyed devotion to Lord Kṛṣṇa.
- As illustrated in the above-mentioned verse of Śrī Yāmunācārya, a sincere devotee of the Lord shuns all material sense enjoyment due to his higher taste for spiritual enjoyment in the association of the Lord.
- That is the secret of success.
- One who is not, therefore, in Kṛṣṇa consciousness, however powerful he may be in controlling the senses by artificial repression, is sure ultimately to fail, for the slightest thought of sense pleasure will agitate him to gratify his desires.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

kim āsīta – How does a Sthita-Prajña sit?

|| 2.63 ||

**krodhād bhavati sammohaḥ  
sammohāt smṛti-vibhramah  
smṛti-bhraṁśād buddhi-nāśo  
buddhi-nāśāt praṇaśyati**

From anger arises bewilderment (**krodhād bhavati sammohaḥ**). From bewilderment comes loss of memory (**sammohāt smṛti-vibhramah**). From loss of memory comes loss of intelligence (**smṛti-bhraṁśād buddhi-nāśo**). From loss of intelligence one becomes completely destroyed (**buddhi-nāśāt praṇaśyati**).

# Points from Commentaries and Purports

## Baladeva

- From anger arises loss of discrimination (sammohaḥ) of what is proper or improper action.
- From this sammoha arises destruction of memory of his plans to attempt to conquer the senses (smṛti vibhramaḥ).
- From this destruction of memory arises destruction of the determination necessary for knowledge of ātmā (buddhi-naśaḥ).
- From destruction of determination, one again sinks in the ocean of material enjoyment, and continues in saṁsāra (praṇaśyati).

## Points from Commentaries and Purports

### Baladeva

- Without surrender to Me, the senses join the weak mind to the respective sense objects.
- Therefore one who wants to conquer the mind must worship the Lord.
- [Note: Verse sixty spoke of the senses taking away the mind by force to sense objects. Verse sixty-two and sixty-three described the effects coming from that.]

# Points from Commentaries and Purports

## Srila Prabhupada

- Śrīla Rūpa Gosvāmī has given us this direction:  
**prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyaṁ phalgu kathyate**
- By development of Kṛṣṇa consciousness one can know that everything has its use in the service of the Lord.
- Those who are without knowledge of Kṛṣṇa consciousness artificially try to avoid material objects, and as a result, although they desire liberation from material bondage, they do not attain to the perfect stage of renunciation.
- Their so-called renunciation is called phalgu, or less important.

# Points from Commentaries and Purports

## Srila Prabhupada

- On the other hand, a person in Kṛṣṇa consciousness knows how to use everything in the service of the Lord; therefore he does not become a victim of material consciousness.
- For example, for an impersonalist, the Lord, or the Absolute, being impersonal, cannot eat.
- Whereas an impersonalist tries to avoid good eatables, a devotee knows that Kṛṣṇa is the supreme enjoyer and that He eats all that is offered to Him in devotion.
- So, after offering good eatables to the Lord, the devotee takes the remnants, called prasādam.
- Thus everything becomes spiritualized, and there is no danger of a downfall.



## Points from Commentaries and Purports

### Srila Prabhupada

- The devotee takes prasādam in Kṛṣṇa consciousness, whereas the nondevotee rejects it as material.
- The impersonalist, therefore, cannot enjoy life, due to his artificial renunciation; and for this reason, a slight agitation of the mind pulls him down again into the pool of material existence.
- It is said that such a soul, even though rising up to the point of liberation, falls down again due to his not having support in devotional service.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

vrajeta kim– How does a Sthita-Prajña walk?

|| 2.64 ||

rāga-dveṣa-vimuktais tu  
viṣayān indriyaiś caran  
ātma-vaśyair vidheyātmā  
prasādam adhigacchati

One whose mind is submissive (**vidheyātmā**), who engages in the sense objects with the senses (**viṣayān indriyaiś caran**) freed of attachment and repulsion (**rāga-dveṣa-vimuktaih**), under the control of the mind (**ātma-vaśyaih**), attains peace (**prasādam adhigacchati**).

One whose mind is offered to me (**vidheyātmā**), even though he enjoys the sense objects (**viṣayān caran**) with the senses freed of attachment and repulsion (**rāga-dveṣa-vimuktaih indriyaih**), under the control of the mind (**ātma-vaśyair**), attains a pure mind (**prasādam adhigacchati**).

## Points from Commentaries and Purports

### SVCT

- This verse answers the question, “How does the sthita-prajña go?” (vrajeta kim)
- The Lord explains that it is not a fault to accept the objects of the senses, if it is done with controlled senses, with absence of attachment of the objects in the mind.
- According to Amara Kośa, vidheya means “submissive, situated in words, compliant, controlled, well behaved, polite, and equal.”

## Points from Commentaries and Purports

### SVCT

- One whose mind (ātmā) is submissive to instructions (vidheya ātmā), (who contacts objects with senses controlled by the mind, senses devoid of attachment and repulsion), attains peace (prasādam).
- Contacting the sense objects is not a fault.
- Rather it is a good quality for one who does so with control.
- In other words, for the sthita-prajña, accepting the renunciation of enjoyment of objects, either by withdrawal of the senses (āsana) or by engaging the senses (vrajana), is beneficial.

# Points from Commentaries and Purports

## Baladeva

- If one conquers the mind, even if the senses are not subdued, there is no fault.
- In eight verses the Lord answers the last question, “How does the sthita prajña engage in action of the senses?”
- It has just been said that even if one has conquered the external senses, if he does not offer his mind to Me, his spiritual endeavor is a failure.
- That person who has a controlled mind, a mind offered to Me (vidheyātmā), through which he finally achieves destruction of the impurities of the mind such as attachment to pleasure, though enjoying (caran) the forbidden sense objects such as sound, by the senses such as the ear, but which are devoid of attraction and repulsion, and which are dependent on the mind (ātma vaśyair)(which is offered to Me)—that person finally attains a pure mind (prasādam), [Note: Prasāda can mean “purity” as well as “mercy.”] free from the appearance of contaminations such as attraction to sense objects.

## Points from Commentaries and Purports

### Srila Prabhupada

- It is already explained that one may externally control the senses by some artificial process, but unless the senses are engaged in the transcendental service of the Lord, there is every chance of a fall.
- Although the person in full Kṛṣṇa consciousness may apparently be on the sensual plane, because of his being Kṛṣṇa conscious he has no attachment to sensual activities.
- The Kṛṣṇa conscious person is concerned only with the satisfaction of Kṛṣṇa, and nothing else.

# Points from Commentaries and Purports

## Srila Prabhupada

- Therefore he is transcendental to all attachment and detachment.
- If Kṛṣṇa wants, the devotee can do anything which is ordinarily undesirable; and if Kṛṣṇa does not want, he shall not do that which he would have ordinarily done for his own satisfaction.
- Therefore to act or not to act is within his control because he acts only under the direction of Kṛṣṇa.
- This consciousness is the causeless mercy of the Lord, which the devotee can achieve in spite of his being attached to the sensual platform.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

vrajeta kim– How does a Sthita-Prajña walk?

|| 2.65 ||

prasāde sarva-duḥkhānām  
hānir asyopajāyate  
prasanna-cetaso hy āśu  
buddhiḥ paryavatiṣṭhate

From this peace (**prasāde**) arises (**upajāyate**) destruction of all distress (**asya sarva-duḥkhānām hānih**). Quickly (**āśu**) the intelligence of the peaceful-minded person (**prasanna-cetasah buddhiḥ**) becomes completely fixed (**paryavatiṣṭhate**).



## Points from Commentaries and Purports

### SVCT

- The intelligence is fixed in its desired goal completely (pari avatisthati).
- All distress is destroyed, but because of no desire for enjoying the objects, the person, accepting necessary objects of the senses for his survival, has tranquility.
- He has a peaceful consciousness (prasanna-cetasah), just because of bhakti.
- The First Canto of Bhāgavatam states that, without bhakti, one cannot have a peaceful mind. [Note: This is probably Bhāgavatam 1.2.20 – evam prasanna manaso]
- Vyāsadeva, even though writing the Vedānta-sūtras, did not have happiness of mind, but he gained peace of heart through bhakti taught by Nārada.

## Points from Commentaries and Purports

### Baladeva

- What happens after he attains a pure mind?
- When the mind of the yogī is pure, there will arise destruction of all distresses caused by contact with matter.
- The intelligence of that person whose mind is peaceful (prasanna cetasā), which is directed towards his own ātmā, then remains fixed (paryavatiṣṭhate).

## Section-V – Symptoms of a Sthita-Prajña (54-72)

vrajeta kim– How does a Sthita-Prajña walk?

|| 2.66 ||

nāsti buddhir ayuktasya  
na cāyuktasya bhāvanā  
na cābhāvayataḥ śāntir  
aśāntasya kutaḥ sukham

For the person with uncontrolled mind (**ayuktasya**), there is no intelligence fixed on the soul (**nāsti buddhih**), and no meditation on the Paramātmā (**na ca ayuktasya bhāvanā**). Without meditation he has no peace (**na ca abhāvayataḥ śāntir**). Without peace, where is bliss (**aśāntasya kutaḥ sukham**)?

# Points from Commentaries and Purports

## SVCT

- Kṛṣṇa makes his statement clear by stating the effects of the opposite condition.
- For one who has not controlled the mind (ayuktasya), there is no intelligence, no prajña, fixed on the soul.
- For one who not having such prajñā arising from controlled mind, meditation on the Supreme Lord (bhāvanā) also is not possible.
- Not performing meditation (abhāvayataḥ), he does not have peace, the cessation of agitation from sense objects.
- This person without peace does not have bliss (sukham) from the soul.

## Points from Commentaries and Purports

### Srila Prabhupada

- Unless one is in Kṛṣṇa consciousness, there is no possibility of peace.
- So it is confirmed in the Fifth Chapter (5.29) that when one understands that Kṛṣṇa is the only enjoyer of all the good results of sacrifice and penance, that He is the proprietor of all universal manifestations, and that He is the real friend of all living entities, then only can one have real peace.
- Therefore, if one is not in Kṛṣṇa consciousness, there cannot be a final goal for the mind.

## Points from Commentaries and Purports

### Srila Prabhupada

- Disturbance is due to want of an ultimate goal, and when one is certain that Kṛṣṇa is the enjoyer, proprietor and friend of everyone and everything, then one can, with a steady mind, bring about peace.
- Therefore, one who is engaged without a relationship with Kṛṣṇa is certainly always in distress and is without peace, however much he may make a show of peace and spiritual advancement in life.
- Kṛṣṇa consciousness is a self-manifested peaceful condition which can be achieved only in relationship with Kṛṣṇa.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

vrajeta kim– How does a Sthita-Prajña walk?

|| 2.67 ||

indriyāṇām hi caratām  
yan mano 'nuvidhīyate  
tad asya harati prajñām  
vāyur nāvam ivāmbhasi

One of the moving senses (**caratām indriyāṇām**), which the mind follows (**yad manah anuvidhīyate**), steals away the intelligence (**tad asya harati prajñām**), as wind moves a boat on the water (**vāyur nāvam ivāmbhasi**).

## Points from Commentaries and Purports

### SVCT

- This verse examines the person with no intelligence due to lack of control of the mind (ayuktasya buddhiḥ na asti described in the previous verse).
- Among all the senses moving towards their respective sense objects, the mind follows after one sense.
- In this way a person follows each of the senses.
- Such a mind takes away the intelligence or prajñā of the person, just as unfavorable wind takes a boat off course which is being steered somewhere on the water.



# Points from Commentaries and Purports

## Baladeva

- This verse speaks of the faults arising from lack of sense control arising from not absorbing his mind in Me.
- Among the uncontrolled senses which move towards sense objects, the mind becomes focused on one sense such as the ear or eye.
- This one sense followed by the mind leads away the intelligence concentrated on ātmā, because of the mind's being attracted to the sense object.
- And this is also the case with all the senses.
- It is like unfavorable wind taking away a boat being steered on the water.

## Points from Commentaries and Purports

### Srila Prabhupada

- Unless all of the senses are engaged in the service of the Lord, even one of them engaged in sense gratification can deviate the devotee from the path of transcendental advancement.
- As mentioned in the life of Mahārāja Ambarīṣa, all of the senses must be engaged in Kṛṣṇa consciousness, for that is the correct technique for controlling the mind.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

vrajeta kim– How does a Sthita-Prajña walk?

|| 2.68 ||

**tasmād yasya mahā-bāho**  
**nigrhītāni sarvaśaḥ**  
**indriyāṇīndriyārthebhyas**  
**tasya prajñā pratiṣṭhitā**

He who completely restricts (**tasmād yasya nigrhītāni sarvaśaḥ**) the senses (**indriyāṇi**) from the sense objects (by fixing the mind on Me) (**indriyārthebhyah**), O mighty-armed one (**mahā-bāho**), is fixed in prajña (**tasya prajñā pratiṣṭhitā**).

## Points from Commentaries and Purports

### Baladeva

- One whose mind is fixed on Me can become established in ātmā (prajñā pratiṣṭhitā).
- O mighty armed one, just as you conquer the enemies, you should conquer the senses.
- From these verses it should be understood that conquest of the senses takes place spontaneously for the perfected sthita prajña by absorbing the mind in bhagavān.
- But it will arise from practice for the person aspiring to attain the state of sthita prajña.

## Points from Commentaries and Purports

### Srila Prabhupada

- One can curb the forces of sense gratification only by means of Kṛṣṇa consciousness, or engaging all the senses in the transcendental loving service of the Lord.
- As enemies are curbed by superior force, the senses can similarly be curbed, not by any human endeavor, but only by keeping them engaged in the service of the Lord.
- One who has understood this—that only by Kṛṣṇa consciousness is one really established in intelligence and that one should practice this art under the guidance of a bona fide spiritual master—is called sādḥaka, or a suitable candidate for liberation.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

vrajeta kim– How does a Sthita-Prajña walk?

|| 2.69 ||

yā niśā sarva-bhūtānām  
tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni  
sā niśā paśyato muneh

The sthita prajña is awake (**saṁyamī jāgarti tasyām**) in the night when all other living entities sleep (**yā sarva-bhūtānām niśā**). The night of the observant sthita prajña (**paśyato muneh niśā**) is the time during which the all living entities are awake (**sā yasyām jāgrati bhūtāni**).

## Points from Commentaries and Purports

### SVCT

- The sthita-prajña is able to control his senses very naturally.
- There are two types of intelligence: that directed towards soul and that directed towards matter.
- The intelligence directed towards the soul is night for all other entities.
- Just as in the night, people sleeping do not know what is happening at that time, so all living entities do not know the things which are being perceived by the intelligence directed towards the soul.

## Points from Commentaries and Purports

### SVCT

- When the living entities are awake, with intelligence directed towards material sense objects, they realize directly the happiness, lamentation and bewilderment of those sense objects upon which their intelligence is fixed.
- They are not sleeping.
- But that is night for the muni, the sthita-prajña, who does not experience fixing his intellect on those objects at all. But he does see those objects.
- He looks upon (paśyataḥ) all those sense objects which give happiness and distress to the people bound in samsāra with disinterest.
- This means that he accepts the required sense objects for his survival without being affected.



# Points from Commentaries and Purports

## Baladeva

- It has been stated that for the sādḥaka or person practicing to attain the state of sthita prajña, controlling the senses is the goal of his efforts.
- This verse states that for one who has achieved the stage of sthita prajña, sense control is automatically achieved.
- There are two types of intelligence: that fixed on the ātmā and that fixed on material sense objects.
- The intelligence fixed on ātmā is compared by metaphor to the night for all living entities.
- That intelligence is like night, since it does not manifest the ātmā to them.

## Points from Commentaries and Purports

### Baladeva

- As if at night, all people, sleeping in regard to the intelligence fixed on ātma, do not realize the ātmā to be attained by that intelligence fixed in ātmā.
- The person controlling the senses (saṁyamī) however is awake, not asleep during that night.
- He realizes the ātmā which is to be attained by that intelligence.
- Other living entities, awake with intelligence fixed on material enjoyment, experience that material enjoyment.

# Points from Commentaries and Purports

## Baladeva

- They are not sleeping at that time.
- That however is night for the muni, the sthita prajña.
- It does not bring about material pleasure for him.
- What type of person is he?
- The person directly perceiving the ātmā also experiences with indifference the sense objects which come to him by prārabdha karma (paśyataḥ).
- One who sees the ātmā does not experience the taste of other objects, like a dancing girl who pays full attention to the pot balanced on her head.

# Points from Commentaries and Purports

## Srila Prabhupada

- There are two classes of intelligent men.
- One is intelligent in material activities for sense gratification, and the other is introspective and awake to the cultivation of self-realization.
- Activities of the introspective sage, or thoughtful man, are night for persons materially absorbed.
- Materialistic persons remain asleep in such a night due to their ignorance of self-realization.
- The introspective sage remains alert in the "night" of the materialistic men.

## Points from Commentaries and Purports

### Srila Prabhupada

- The sage feels transcendental pleasure in the gradual advancement of spiritual culture, whereas the man in materialistic activities, being asleep to self-realization, dreams of varieties of sense pleasure, feeling sometimes happy and sometimes distressed in his sleeping condition.
- The introspective man is always indifferent to materialistic happiness and distress.
- He goes on with his self-realization activities undisturbed by material reactions.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

vrajeta kim– How does a Sthita-Prajña walk?

|| 2.70 ||

āpūryamāṇam acala-pratiṣṭham  
samudram āpaḥ praviśanti yadvat  
tadvat kāmā yaṁ praviśanti sarve  
sa śāntim āpnoti na kāma-kāmī

Just as the rivers enter the ocean (**yadvat āpaḥ praviśanti samudram**) which has fixed banks (**acala-pratiṣṭham**) and is never quite full (**āpūryamāṇam**), so the objects of enjoyment enter into the sthita prajña (**tadvat kāmā yaṁ praviśanti sarve**), but he remains peaceful (**sah śāntim āpnoti**). This is not so for the desirer of those objects (**na kāma-kāmī**).

# Points from Commentaries and Purports

## SVCT

- This verse describes the sthita-prajña's condition of not being affected or agitated when he accepts the sense objects.
- Just as in the rainy season, rivers (āpaḥ) here and there enter into the ocean, almost filling it up (ā—almost, pūryamāṇam—filled), but not being able to completely fill it up, not being able to go beyond the shore (acalā-pratiṣṭham), in a similar manner the objects of sense enjoyment (kāmaḥ) come to the sthita-prajña for his enjoyment (but cannot disturb him).
- Just as, whether the rivers enter or do not enter the ocean, the ocean is not disturbed at all, the sthita-prajña (saḥ) remains undisturbed whether he gets objects of enjoyment or not.
- He attains the stage of jñāna (śāntim).

# Points from Commentaries and Purports

## Baladeva

- In this verse the Lord makes clear the state mentioned in the previous verse.
- Just as rivers full from the rainy season enter the ocean which by its nature is full, with shores not overflowing, and cannot cause any change to the ocean, so that person into whom sense objects (sarve kāmāḥ), attracted to him by his prārabdha karmas, enter but cannot cause change—that person attains peace.
- Though the sense objects come to his senses, the sthita prajña does not undergo any change at all, because of the satisfaction of realizing the bliss of ātmā.
- But he who desires the sense objects (kāma kāmī) does not attain that peace.



# Points from Commentaries and Purports

## Srila Prabhupada

- Although the vast ocean is always filled with water, it is always, especially during the rainy season, being filled with much more water.
- But the ocean remains the same—steady; it is not agitated, nor does it cross beyond the limit of its brink.
- That is also true of a person fixed in Kṛṣṇa consciousness.
- As long as one has the material body, the demands of the body for sense gratification will continue.
- The devotee, however, is not disturbed by such desires, because of his fullness.

# Points from Commentaries and Purports

## Srila Prabhupada

- A Kṛṣṇa conscious man is not in need of anything, because the Lord fulfills all his material necessities.
- Therefore he is like the ocean—always full in himself.
- Desires may come to him like the waters of the rivers that flow into the ocean, but he is steady in his activities, and he is not even slightly disturbed by desires for sense gratification.
- That is the proof of a Kṛṣṇa conscious man—one who has lost all inclinations for material sense gratification, although the desires are present.

# Points from Commentaries and Purports

## Srila Prabhupada

- Because he remains satisfied in the transcendental loving service of the Lord, he can remain steady, like the ocean, and therefore enjoy full peace.
- Others, however, who want to fulfill desires even up to the limit of liberation, what to speak of material success, never attain peace.
- The fruitive workers, the salvationists, and also the yogīs who are after mystic powers are all unhappy because of unfulfilled desires.
- But the person in Kṛṣṇa consciousness is happy in the service of the Lord, and he has no desires to be fulfilled. In fact, he does not even desire liberation from the so-called material bondage.
- The devotees of Kṛṣṇa have no material desires, and therefore they are in perfect peace.

## Section-V – Symptoms of a Sthita-Prajña (54-72)

vrajeta kim– How does a Sthita-Prajña walk?

|| 2.71 ||

vihāya kāmān yaḥ sarvān  
pumāṁś carati niḥsprhaḥ  
nirmamo nirahaṅkāraḥ  
sa śāntim adhigacchati

He who gives up all objects of enjoyment (**vihāya kāmān yaḥ sarvān**) but carries out action without desires for them (**pumāṁś carati niḥsprhaḥ**), being devoid of possessiveness and ego (**nirmamo nirahaṅkāraḥ**), attains peace (jñāna) (**sah śāntim adhigacchati**).

# Points from Commentaries and Purports

## Baladeva

- That person who eats only to survive (carati niḥspr̥haḥ), after having renounced all sense objects which come to him, except for bodily maintenance, being devoid of possessiveness (nirmamaḥ) and being devoid of thinking of his body as his self (nirahamkāraḥ)—that person attains peace.
- Another meaning is as follows.
- That person who, wherever he goes, having renounced all sense objects, remains devoid of possessiveness and false identity, attains peace.
- This verse answers the question “How does the sthita prajña move about (vrajeta kim)?”

# Points from Commentaries and Purports

## Srila Prabhupada

- To become desireless means not to desire anything for sense gratification.
- In other words, desire for becoming Kṛṣṇa conscious is actually desirelessness.
- To understand one's actual position as the eternal servitor of Kṛṣṇa, without falsely claiming this material body to be oneself and without falsely claiming proprietorship over anything in the world, is the perfect stage of Kṛṣṇa consciousness.
- One who is situated in this perfect stage knows that because Kṛṣṇa is the proprietor of everything, everything must be used for the satisfaction of Kṛṣṇa.

## Points from Commentaries and Purports

### Srila Prabhupada

- Arjuna did not want to fight for his own sense satisfaction, but when he became fully Kṛṣṇa conscious he fought because Kṛṣṇa wanted him to fight.
- For himself there was no desire to fight, but for Kṛṣṇa the same Arjuna fought to his best ability.
- Real desirelessness is desire for the satisfaction of Kṛṣṇa, not an artificial attempt to abolish desires.
- The living entity cannot be desireless or senseless, but he does have to change the quality of the desires.

# Points from Commentaries and Purports

## Srila Prabhupada

- A materially desireless person certainly knows that everything belongs to Kṛṣṇa (īśāvāsyam idaṁ sarvaṁ [Īśo mantra 1]), and therefore he does not falsely claim proprietorship over anything.
- This transcendental knowledge is based on self-realization—namely, knowing perfectly well that every living entity is an eternal part and parcel of Kṛṣṇa in spiritual identity, and that the eternal position of the living entity is therefore never on the level of Kṛṣṇa or greater than Him.
- This understanding of Kṛṣṇa consciousness is the basic principle of real peace.



## Section-V – Symptoms of a Sthita-Prajña (54-72)

|| 2.72 ||

eṣā brāhmī sthitiḥ pārtha  
nainām prāpya vimuhyati  
sthitvāsyām anta-kāle 'pi  
brahma-nirvāṇam ṛcchati

O son of Pṛthā (**pārtha**), this is the situation for attaining Brahman (**eṣā brāhmī sthitiḥ**). Attaining that state (**enām prāpya**), one is not bewildered (**na vimuhyati**), and attains brahma-nirvāṇa (**ṛcchati brahma-nirvāṇam**) even at the time of death (**anta-kāle sthitvāsyām api**).

# Points from Commentaries and Purports

## SVCT

- This verse concludes the topic.
- Brahmī means “that which gives attainment of Brahman.”
- Even one at the point of death (anta-kāle), what to speak of one of young age, by this practice, attains brahma-nirvāṇa. [Note: Later indications show that this brahma-nirvāṇa is merely mokṣa.]
- Having presented very clearly jñāna and karma and indirectly bhakti, this chapter is called the sūtra (abbreviated form) of the Gītā.
- This is commentary on the second chapter of the Gītā for the joy of the devotees’ minds, following after the great devotees.

# Points from Commentaries and Purports

## Baladeva

- This verse praises the state of the sthita prajña.
- This state enables one to attain Brahman (brāhmī).
- Even in the last part of life (anta kale), the final years, what to speak of during youth, that sthita prajña attains Brahman, the Lord, who is the form of deathlessness and bestows that to the sthita prajña (Brahma nirvāṇam).
- “But how does one situated in prajña (realization of ātmā) attain Brahman, the Lord? He can be attained only by bhakti to the Lord.”
- “Because the state of sthita prajña is caused by bhakti to the Lord, and also brings about bhakti to the Lord, it is said to be the cause of attaining Brahman.”

## Points from Commentaries and Purports

### Baladeva

- Note: Verse sixty-one stated that devotion to the Lord (mat paraḥ) was necessary to control the senses. Verse fifty-one commentary explained that knowledge of ātmā gives rise to knowledge of paramātmā.
- A person will become a jñānī, remembering the Lord, by performance of niṣkāma karma.
- To do otherwise creates only obstacles.
- This is the essence of the second chapter.

# Points from Commentaries and Purports

## Srila Prabhupada

- One can attain Kṛṣṇa consciousness or divine life at once, within a second—or one may not attain such a state of life even after millions of births.
- It is only a matter of understanding and accepting the fact.
- Khaṭvāṅga Mahārāja attained this state of life just a few minutes before his death, by surrendering unto Kṛṣṇa.
- Nirvāṇa means ending the process of materialistic life.
- According to Buddhist philosophy, there is only void after the completion of this material life, but Bhagavad-gītā teaches differently. Actual life begins after the completion of this material life.

# Points from Commentaries and Purports

## Srila Prabhupada

- For the gross materialist it is sufficient to know that one has to end this materialistic way of life, but for persons who are spiritually advanced, there is another life after this materialistic life.
- Before ending this life, if one fortunately becomes Kṛṣṇa conscious, he at once attains the stage of brahma-nirvāṇa.
- There is no difference between the kingdom of God and the devotional service of the Lord.
- Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom.

# Points from Commentaries and Purports

## Srila Prabhupada

- In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Kṛṣṇa consciousness.
- Attainment of Kṛṣṇa consciousness even during this life is immediate attainment of Brahman, and one who is situated in Kṛṣṇa consciousness has certainly already entered into the kingdom of God.
- Brahman is just the opposite of matter.
- Therefore brāhmī sthiti means "not on the platform of material activities."

# Points from Commentaries and Purports

## Srila Prabhupada

- Devotional service of the Lord is accepted in the Bhagavad-gītā as the liberated stage (sa guṇān samatītyaitān brahma-bhūyāya kalpate).
- Therefore, brāhmī sthiti is liberation from material bondage.
- Śrīla Bhaktivinoda Ṭhākura has summarized this Second Chapter of the Bhagavad-gītā as being the contents for the whole text.
- In the Bhagavad-gītā, the subject matters are karma-yoga, jñāna-yoga, and bhakti-yoga. In the Second Chapter karma-yoga and jñāna-yoga have been clearly discussed, and a glimpse of bhakti-yoga has also been given, as the contents for the complete text.